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OF

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CONTENTS.

I. THE APOSTOLIC ERA, 33—100.

1. The Twelve Apostles.
2. The Apostle Paul.
3. The Apostles' Assistants and Co-laborers.
4. The First Christians.
5. The Destruction of Jerusalem.

II. THE ERA OF PERSECUTION, 100—325.

6. Under the Roman Emperors.
7. Faithful unto Death. (Ignatius, Polycarp, Pothinus, Blandina, Perpetua, Laurentius, Cyrillus.)
8. The Last Persecution.
9. The Church in her Period of Bloom.

III. THE ERA OF EXTERNAL QUIET, 323—600.

10. The Emperor Constantine the Great.
11. Controversies & Curch Fathers.
12. Monks and Hermits.
13. The Gospel in Germany.

IV. ERA OF THE CHURCH'S DECLINE, 600—1500.

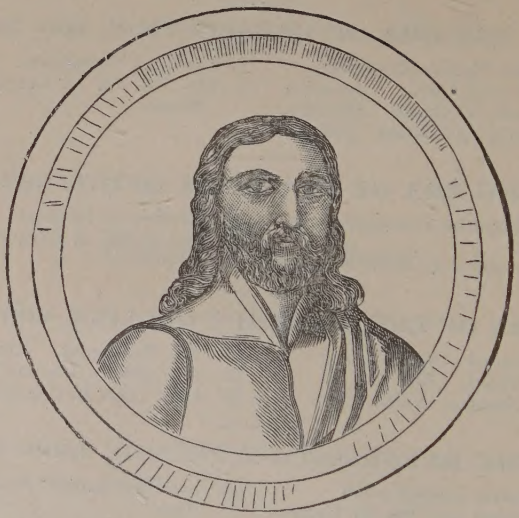
14. Mohammed. 622.
15. The Papacy. 809.
16. The Crusades. 1100.
17. The Waldenses. 1100.
18. Wyckliffe in England. 1400.
19. John Huss in Bohemia. 1400.

V. THE REFORMATION PERIOD, 1500—1648.

20. Dr. Martin Luther, 1500.
21. Indulgence and the 95 Theses. 1517.
22. The Diet at Worms. 1521.
23. The Augsburg Confession. 1530.
24. Luther's Domestic Life and Death. 1546.
25. The Reformation in other Countries.
26. Assistants of the Reformation.
27. Gustavus Adolphus and the 30 Year's War.
28. Church Song.

VI. THE MODERN ERA, 1648—1880.

29. The Pietists.
30. Missions.
31. The Period of "Illumination."
32. The Church in America.
33. Religious Denominations.



Picture of Christ from the Catacombs at Rome.

I. THE APOSTOLIC ERA.

(A. D. 33–100.)

1. THE TWELVE APOSTLES.

FORTY DAYS after Easter, the day of resurrection, our blessed Lord and Saviour Jesus Christ, ascended into heaven. Before His ascension, He had given the command to His Apostles to go into all the world and preach the Gospel to every creature, to make disciples of all nations by baptizing and teaching them. Before beginning this work, however, they were to remain at Jerusalem, until the Holy Ghost, whom He had promised, should be poured out. This occurred on *Pentecost*, or Whitsun Day. Pentecost is therefore the birthday of the Church of Jesus Christ. The congregation, gathered on this day at Jerusalem, was the *first* Christian congregation upon earth. The Lord had chosen twelve Apostles, viz.: Peter, Andrew, James (the son of Zebedee), John, Philip, Bartholomew, Matthew, Thomas, James (the son of Alphæus), Simon Zelotes, Jude (also called Lebbæus) and Judas Iscariot. Judas, becoming an apostate by betraying the Lord, and dying a violent death, (see Mat. 27: 3–5) the eleven chose Matthias to fill his place.

The sermon of Peter on Pentecost penetrated into many hearts, so that three thousand became believers in Christ and were added to the Church by holy baptism. The Apostles now began to labor with great earnestness in accordance with the commission given them by the Lord (see Mat. 28: 19, 20; Mark 16: 15, 16; Acts 1: 8) and soon congregations were gathered in Judæa and Samaria and the surrounding countries. The vicissitudes in life and the fate of the Apostles is partly shrouded in mystery.

1. Simon Peter was the son of a fisherman named Jonas, a native of the town of Bethsaida in Galilee. His name was originally simply Simon, but Jesus gave him the surname *Peter*, which means *rock*. He had at first become a disciple of John the baptizer, but when John pointed out Jesus as "the Lamb of God" in the presence of Andrew, Peter's brother, Andrew brought him to the Lord and they became His disciples (see John 1: 35–42). Being afraid of the people, Peter denied his Lord in the night in which He was betrayed, but being sorry for his sin, the Lord graciously forgave him. He preached the first sermon on Pentecost, which led to the conversion of so many, and he continued for a time the head of the congregation at Jerusalem. Afterwards he preached the Gospel among the scattered Jews in Syria and Asia Minor. Fearless in danger, at all times ready to obey God rather than men, he preached the Gospel of the Crucified One, glad even to suffer reproach for the sake of Christ. In Cæsarea he baptized Cornelius, the Roman centurion. He was cast into prison by Herod in Jerusalem, but the angel of the Lord delivered him in a miraculous manner. (See Acts 12: 4–11.) In the last year of his life he came to Rome where he suffered martyrdom by crucifixion under the Emperor Nero in the year A. D. 67 or 68.

2. John, the beloved disciple of Jesus, was a son of the fisherman Zebedee, residing near the Sea of Gennesaret. He was the only one of the disciples of our Lord who stood by the cross on Good Friday and witnessed His sufferings and death. He took Mary, the mother of Jesus, under his own care and protection, and afterwards went to Asia Minor and labored in Ephesus. The Emperor Domitian exiled him to Patmos—an island in the Mediterranean Sea—where he wrote the book of *Revelation*. Under the reign of the following emperor he returned to Ephesus, where he wrote the Gospel which bears his name. He died here A. D. 100 at the age of 94 years. He is the only one of the apostles of whom it is positively known that he died a natural death.

3. James the elder, was a brother of John. He was one of the three disciples (the others being Peter and John) who were present at the Lord's transfiguration and during His agony in Gethsemane. There is little known of his life and activity. He was killed with the sword by command of King Herod at Jerusalem, A. D. 44. (See Acts 12: 2.)

4. James, the son of Alphæus, also spoken of as *the Less*. is said to have been, upon command of the high priest Ananus, cast from a pinnacle of the temple at Jerusalem, and afterwards beaten to death with a fuller's club.

5. Andrew, the brother of Simon Peter, is said to have preached the

Gospel to the Scythians at the Black Sea, and to have suffered martyrdom by crucifixion at Patrae, in Achaia, 62 or 70, A. D.

6. Philip was of Bethsaida, the city of Andrew and Peter. He is said to have labored in Phrygia and to have died there at a good old age.

7. Bartholomew,—which means, *the son of Tholomai*—whose name was also Nathanael, was a native of Cana, in Galilee. When he was brought to Christ by Philip, the Saviour testified to his character by saying: "Behold an Israelite, indeed, in whom there is no guile." (See John 1: 17.) He is said to have preached the Gospel in India, and afterwards to have suffered martyrdom by being flayed alive.

8. Thomas, who is called *Didymus, i. e.,* twin, is also said to have done missionary work in India after laboring for some time in Persia. Ancient Christian congregations have been found in India who call themselves *Thomas Christians.* He also suffered martyrdom, being killed by a lance.

9. Matthew, who at first was a publican named Levi, is the author of the Gospel according to St. Matthew. He labored for a number of years in Palestine, and afterwards is said to have preached the Gospel in Ethiopia and also in Persia.

10. Simon the Cananæan, or Zelotes, as he is also called,—because he had belonged to a sect called Zealots—was a native of Cana, in Galilee, and is said to have labored in Persia, where he suffered martyrdom by being crucified.

11. Jude, called Lebbæus and also Thaddæus, is the author of the Epistle which bears his name. Nothing certain is known of the death of this Apostle. Tradition connects him with the founding of the Church at Edessa.

12. Matthias, was chosen by the eleven to fill the place of the traitor Judas Iscariot. His life is hidden in obscurity. Having been with Christ from the beginning, according to Peter's testimony, (see Acts 1: 21–23) he no doubt also labored in fulfilment of the Saviour's commission: "Go ye into all the world and preach the Gospel to every creature."

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2. THE APOSTLE PAUL.

The name of PAUL was originally *Saul.* He was not one of the twelve original Apostles, but was called of the Lord—after His ascension—to the office of apostle. Saul was born in Tarsus, in

the province of Cilicia, in Asia Minor. He received his education at Jerusalem, where he sat at the feet of Gamaliel, one of the most renowned Jewish teachers. He was a most zealous pharisee and violent enemy of the Christians. After the death of STEPHEN (see Acts 7: 54–83) he persecuted the Christians with great vehemence, but on the way to Damascus (see Acts 9: 1–19) he was wonderfully arrested in his work of destruction and converted unto Christ, after which he became the most energetic of the Lord's Apostles. He made three important missionary journeys, which are described in the "Acts."

The First Journey (A. D. 48–50). Antioch, in Syria, was the scene of Paul's first labors. Here he, together with Barnabas (see Acts 13: 2–3), was specially called by the Holy Ghost for the work of carrying the Gospel to the Gentiles. In company with Barnabas and John—surnamed Mark—he set out from Antioch and went to the Island of Cyprus, where they began to proclaim the Gospel. They passed through the island and then sailed to the main land, and arrived at Perga, in Pamphylia, Asia Minor. Here John left them, and returned to Jerusalem, whilst Paul and Barnabas pursued their journey, visiting numerous cities and establishing churches. At Lystra, Paul was stoned almost to death. From Derbe they returned to Antioch (see Acts 14: 19–26). (The first Synod at Jerusalem, Acts 15.)

The Second Missionary Journey (A. D. 51–54). From Antioch Paul again set out, taking Silas with him, and went to Asia Minor. At Lystra he took Timothy into his company. From Troas he sailed into Europe, where the first congregation was gathered at Philippi. (Lydia; The Jailor—see Acts 16: 11–34.) He passed through Greece and spent a year and a half at Corinth, after which he returned by way of Ephesus to Antioch.

The Third Missionary Journey (A. D. 54–58). Paul, in company with Luke, Titus and Timothy, set out from Antioch for Ephesus, where he labored for two years and six months, and then journeyed into Greece. Here he exhorted and confirmed the churches. From here he returned by way of Miletus, where he took his departure from the elders at Ephesus, (see Acts 20: 17–38) to Jerusalem, where bonds and afflictions awaited him.

The Journey to Rome, etc. (A. D. 60–63). In Jerusalem Paul was taken prisoner and was kept in confinement for two years in Cæsarea. (See Acts chap. 24–26.) Appealing unto Cæsar, he was sent a prisoner to Rome,

The Conversion of St. Paul.

where he remained in confinement for two years longer, when he was set at liberty. After this it is supposed he visited Spain and other parts of the Roman Empire, when he was again apprehended, and after spending some time in prison, was executed by the sword under Nero (A. D. 68). From Rome he wrote a number of letters (Epistles) to the churches.

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3. THE APOSTLES' ASSISTANTS AND CO-LABORERS.

Among the most important of the assistants and co-laborers with the Apostles, mentioned in the New Testament, were Barnabas, John Mark, Luke, Timothy, Titus, Silas and Apollos.

Barnabas was a Levite from the Island of Cyprus. He preached with much power at Antioch and was Paul's companion during his first missionary journey.

John Mark resided at Jerusalem. His mother's name was Mary, and her house was the place where the Christian congregation often assembled. He accompanied Paul on his first missionary journey, but left him when they reached Perga, and returned home. We find him, however, at a later period, with Paul in Rome. He wrote the Gospel which bears his name (St. Mark) under the direction of Peter, and is said to have died a martyr at Alexandria, in Egypt.

Luke was a native of Antioch, by profession a physician, often styled the beloved physician. He accompanied Paul even into prison at Rome. He wrote the Gospel of "*St. Luke*" and the "Acts of the Apostles."

Timothy was a native of Lystra. His father was a Greek, and hence a gentile or pagan. His mother Eunice and his grandmother Lois had taught him the Holy Scriptures. He was Paul's travelling companion, his most beloved scholar, most faithful co-laborer, and finally became bishop (that is, pastor) in Ephesus. Paul addressed two epistles to him, I. and II. Timothy.

Titus was of gentile birth, but became a Christian through the influence and teaching of Paul, who consigned to him the supervision of the Church on the Island of Crete. Whilst there he received a letter from Paul—"the Epistle to Titus." He carried the Gospel to Dalmatia, where he labored for some years. Afterwards he returned to Crete, where he died at the age of ninety-four years.

Silas, also called Sylvanus, was a teacher in Jerusalem. He was appointed a delegate by the Synod held in Jerusalem (A. D. 51), to accom-

pany Paul and Barnabas to Antioch, with the decree of that body. He accompanied Paul on his second missionary journey and with him was imprisoned at Philippi. We finally find him with the Apostle Peter (I. Pet. 5: 12).

Apollos, of Alexandria, was no doubt one of the most learned Christians of his time. At Ephesus he became acquainted with Aquilla and Priscilla, a Christian couple, who had been obliged to flee from Rome. By them he was more fully instructed in Christian knowledge. He labored for some time at Corinth, as is seen from I. Cor., 3: 6. Nothing is definitely known of his later labors. It has been supposed by some that he is the author of the "*Epistle to the Hebrews.*"

Philip was one of the seven deacons chosen by the congregation at Jerusalem. (See Acts 6: 1–6.) By the persecution which followed the martyrdom of Stephen, he was compelled to flee from Jerusalem. He preached the Gospel in Samaria and baptized the Ethiopian Eunuch. (See Acts 8). He labored in Ashdod and dwelt at Cæsarea (Acts 21: 9), where Paul and his company, on their way to Jerusalem, found shelter and rest for some days.

Phœbe was a deaconess at Cenchræa. She was the bearer of Paul's letter to the Romans. He praises and commends her for her labors of love. (See Rom. 16: 1, 2.)

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4. THE FIRST CHRISTIANS.

The first Christian Church was most intimately connected with the twelve men whom the Lord had chosen. The teaching of the Apostles was very simple. They testified to what they had seen and heard of Jesus, to His love, His sufferings, His death and resurrection. They exhorted all with the greatest earnestness, not to despise the salvation offered to them, to repent and to believe in Jesus. Daily there were added to the Church such as should be saved. The multitude of them that believed were of one heart and one mind. These first Christians constituted a true and pure congregation of believers, and proved by their walk that a change had taken place in them, that they were new creatures in Christ Jesus. Wealthy members of the Church sold their houses and lands, and put the money thus received into the

treasury to assist in supporting the poor and needy. Particular men called Deacons were chosen to take charge of the alms and of their proper distribution. As long as the Apostles were present with the congregations they had sole charge of the office of teaching. They ordained special assistants to this office, who were called Elders or Bishops. Church discipline was exercised for the purpose of preserving pure doctrine and true Christian conduct. This was necessary, for even in apostolic times we see evidences of corruption. Hypocrisy (see Acts 5) and discord (see Acts 6) crept into the mother congregation at Jerusalem; but the former was punished by the terrible judgment of God, and the latter was overcome by the exercise of true Christian love. Whoever openly gave offense and would not repent when admonished of his wickedness, was excluded from the congregation; on the other hand, such as were sorry for their sins were again restored. The public services of the Church were at first held in the halls of the temple, and afterwards in private houses. Every day they assembled to hear the Word preached and to unite in prayer. But especially on "the Lord's day," the day of the resurrection, (our Sunday), did they assemble with one accord, celebrating the holy Sacrament of the Lord's Supper and strengthening each other in the faith. They were called by the Jews "Nazarenes," because they believed in Jesus of *Nazareth*, and the Gentiles in Antioch gave them the name *Christians*, because they professed to be followers of Christ.

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5. THE DESTRUCTION OF JERUSALEM (A. D. 70).

As the Gospel began to spread more and more, that which the Saviour had foretold His Disciples was fulfilled; the followers of Christ were persecuted by both the Jews and the Gentiles. Moreover, the other prophecy of our Lord, concerning the terrible judgments of God upon Jerusalem, was also fulfilled.

The Jews regarded themselves as God's chosen people and de-

Jerusalem.

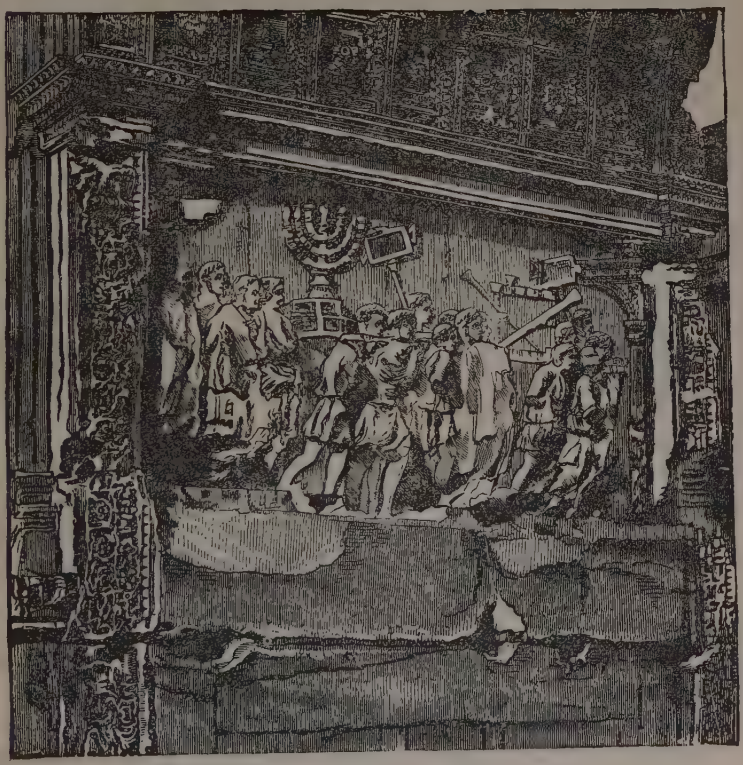
spised the Gentiles. Hence their being under Roman rule became to them more and more an intolerable burden which led to repeated revolts. Finally a general uprising against the Roman power occurred. The Christians, being forewarned, fled to the town of Pella beyond Jordan. The Roman Emperor Nero sent General Vespasian with an army to Palestine, who soon suppressed the insurrection in Galilee and Samaria.

When, after Nero's death, Vespasian was himself proclaimed Emperor by his army, he delivered up the chief command of the army to his son Titus. Titus besieged Jerusalem and demanded of the Jews to surrender, but was refused. As a very large number of Jews had previous to the siege come to the city to celebrate the Passover, a most horrible famine soon ensued. On several occasions the humane Titus offered peace, but in vain,—the Jews were determined not to surrender. Thereupon he stormed and destroyed the city, and also the beautiful temple, which Titus desired to save, was burned to the ground. This occurred on the 10th of August in the year A. D. 70.

The prophecy of Christ was fulfilled. About one and a half millions of Jews were killed during the siege; about one hundred thousand were sold into slavery, and many left their wasted fatherland.

At a later period the Jews made still another attempt to throw off the Roman yoke. After about half a million of men had lost their lives, this revolt was also suppressed, and the Jews were forbidden, upon pain of death, to enter the Holy city, A. D. 132.

Two hundred and thirty years after the time of this last uprising, the Emperor Julian, who was a bitter enemy of the Christians, desired to frustrate the prophecy of our Lord concerning Jerusalem (Mat. 23: 37, 38), by permitting the Jews to return and rebuild the temple; but the building was destroyed three times by earthquakes and fire. The Jews, terrified by the phenomena, were finally scattered abroad.



Triumphal Arch of Titus in the City of Rome.

When, seventy years after Christ's birth, Jerusalem was destroyed by the Romans, Titus, the Roman General, carried away some of the sacred vessels of the temple, and caused them to be sculptured on the triumphal arch of stone which he erected on his return. There they are still to be seen as in the illustration above. The golden candlestick, the table of shew-bread and the trumpets can be distinctly recognized.

II. THE ERA OF PERSECUTION.

(A. D. 100—325.)

6. UNDER THE ROMAN EMPERORS.

THE persecution of Christians by the heathen began as early as the year A. D. 64. Since the Christians worshiped neither visible Gods, nor offered sacrifices, they were looked upon by the heathen as despisers of the gods. For this reason they were persecuted even by some of the best and noblest of the Emperors of the Roman Empire.

The first persecution began under the Emperor Nero in the year 64. This bloodthirsty tyrant (A. D. 54—68), who had caused his tutor, his mother and his wife to be put to death, is said to have set fire to the city of Rome. The conflagration continued for nine days, and laid two-thirds of the city in ashes. When the bitterness of the excited populace was at its height, he threw the whole blame upon the Christians and persecuted them with diabolical fury. He conceived the most terrible tortures with which to punish them. Some were sewn into bags, covered with wax and pitch and fixed in the ground in long rows, and set on fire to light the way of the Emperor as he passed by. Others, similarly covered, were nailed to long sharp poles fixed in the imperial gardens, and set on fire to illumine them at night. Others were sewn into the skins of wild beasts and thrown to the dogs to be torn in pieces for the amusement of the people. The greater number of Christians willingly submitted to all this, being ready to yield up this miserable earthly existence that they might gain that which is eternal. This blood of the martyrs

became the seed of the Church which was destined to yield a glorious harvest.

Nero incurred, by his deeds of violence, the hatred of the Romans. In A. D. 68, a large portion of the army rose against him to make Galba emperor. Finding himself almost entirely forsaken, he fled for concealment to a country seat about four miles from Rome. Here he learned that the Roman Senate had declared him to be an enemy of his country and condemned him to death. Upon receiving this startling intelligence he attempted suicide, but hesitated with fear. Hearing the clatter of hoofs and the noise of horsemen searching for him, he hurriedly placed a dagger to his throat and an attendant helped him to thrust it in. Thus ended the life of this miserable man.

Vespasian was one of Nero's successors. He reigned as Emperor from A. D. 69–79. He embellished the city of Rome with magnificent buildings, among which is the Amphitheatre called

The Colosseum at Rome.

the Colosseum with seats for one hundred thousand spectators. This gigantic structure, long since in ruins, is still admired by all visitors to Rome. During the several persecutions many Christians here suffered death by being compelled to fight with

wild beasts in the presence of vast audiences, who took great delight in witnessing such spectacles. At the least provocation, as well as in case of a public calamity, the cry of the heathen citizens was, "To the lions with the Christians."

Ten great persecutions of Christians are recorded, viz., under the Emperors Nero, Domitian, Trajan and Hadrian, Marcus Aurelius, Septeminus Severus, Maximinus, Decius, Valerianus, Aurelian and Diocletian. Lactantius writes (about A. D. 300): "If I had a hundred tongues, and a hundred mouths and the most powerful voice in the world, it would still be impossible for me to describe all the deeds of violence which were committed, or to make mention of all the tortures which the ingenuity of the government contrived against the great mass of innocent Christians." Men and women, young and old, maidens and matrons, persons of distinction, soldiers and mechanics, were compelled to suffer for the sake of Christ. Some secured the victor's crown by means of scourging and fire, others were at once executed by the sword, or after a brief period of torment. Everybody was at liberty to insult the Christians. Some struck them with clubs, others with rods; they were beaten with thongs and ropes. Sometimes Christians, with hands tied on their backs, were fastened to a wooden machine and all their limbs torn asunder. The tormentors often lacerated the bodies of their victims with sharp nails. Others were hung up by one hand and all their joints wrenched apart; still others were hung up in chains in such a manner that their feet could not touch the ground, in order that the chains might be continually drawn tighter by the weight of the body. The bodies of many, even after death had ended their sufferings, were dragged about on the ground by the maddened heathen. A Governor remarked: "Let no one care for these Christians! they do not deserve human treatment." After a certain martyr had endured the rack, and been tormented with heated iron plates, the judge had him smeared over with honey, and with hands tied on his back laid in the hot sun to be tormented with flies. Sometimes ten,

thirty, sixty, and on one occasion one hundred men and women together with their children were executed, in various ways, in a single day. But the Christians suffered with the greatest steadfastness and patience. Yea, many rejoiced and sang hymns of praise even with their last breath. It cannot be denied, however, that some Christians, in their vain self-confidence, crowded themselves into the ranks of the martyrs, and many found it an easier matter to *die* for the Gospel, than to *live* according to its precepts.

The efficient Emperor TRAJAN renewed the interdict against secret associations. This was soon applied to those of Christians. Finding, however, that a great number of persons were accused, who belonged to every rank and age, and to both sexes, and partly convinced that Christianity was morally pure and politically harmless, he commanded that Christians should not be sought out, and that no notice should be taken of anonymous accusations, but that if parties were formally accused and found guilty, they should be put to death if they obstinately refused to sacrifice to the gods. In accordance with this command, Symeon, Bishop of Jerusalem, at the advanced age of 120 years, was cruelly scourged for several days in succession, and, because he would not forsake Christ, put to death by crucifixion. (A. D. 107.)

We will yet look at several examples of those Christians, who by their cruel death gave joyful testimony concerning Christ.

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7. FAITHFUL UNTO DEATH.

1. Ignatius, Bishop of Antioch, a pupil of the Apostle John and an aged man, was put to death under Trajan. On one occasion he testified before the Emperor that the gods of the heathen are nothing, and that there is but one God who created heaven and earth, and only one Saviour, the only begotten Son of God. Upon command of the Emperor he was sent in chains to Rome, there to atone for his faith in the Crucified One by suffering death.

He writes in one of his letters: "On the whole way from Syria to Rome I fought with wild beasts, being tied to ten leopards (soldiers) who, the more I sought to do them good, were all the more filled with madness against me. Neverthless, though they cast me into the fire or to the wild beasts, though they nail me to the cross or tear all my limbs asunder, what does it all amount to if I can only enjoy Jesus!" In Rome he was thrown before wild beasts. When he heard the lions roaring he said, "I am Christ's grain of wheat which must first be crushed by the teeth of wild beasts before it can become pure bread." The lions soon finished their work. The few bones which remained were buried in Antioch (A. D. 116).

2. Polycarp, a pupil of the Apostle John was bishop in Smyrna. The heathen populace clamorously demanded his death on the plea that he was the misleader of all the people. Upon the urgent request of his friends he retired to a country seat. Here, surrounded by his friends, he spent his time in prayer day and night to the Lord. When the deputies discovered him he said: "The Lord's will be done." He spoke kindly to them, and commanded that food and drink be set before them. They then brought him into the city of Smyrna. The proconsul, being deeply impressed with the venerable appearance of Polycarp now ninety years of age, said to him: "Think of your great age; give honor to the gods, swear by the Emperor, curse Christ, and I will set you free!" But Polycarp replied: "Eighty-and-six years have I served Him, and He never did me wrong; and how can I now blaspheme my King and Saviour?" The governor threatened him with every manner of torture; but he replied: "Do whatever may be your pleasure." The judge now made proclamation: "Polycarp has confessed that he is a Christian." The people fairly roared with madness: "Polycarp to the lions." The judge, however, condemned him to be burned at the stake. Upon his own request, Polycarp was not, as was customary, tied to the stake. With folded hands he stood erect close

(Polycarp.)

to the stake and praised Almighty God, the Father of our Lord Jesus Christ, that he was deemed worthy to have a part in the cup of suffering of His Son. But it seemed as if the fire refused to touch this faithful confessor. The flames rose about him on every side like a sail filled by the wind. Becoming impatient on this account, a soldier thrust him through with a sword and threw his body into the fire (A. D. 166). Polycarp was held in such high esteem by his fellow Christians, for his almost perfect graces of character, that the Jews (who had been particularly zealous in gathering wood and straw to burn him) instigated the proconsul not to give up the corpse of the martyr to his co-religionists, "lest abandoning Him that was crucified, they should begin to worship this one;" this clearly shows his Christ-like character.

3. Pothinus. Already at an early period numerous congregations of Christians flourished in southern France. With commerce and trade the Gospel also was carried thither from Asia

Minor, and took root particularly in Lyons and Vienne on the Rhone. Pothinus was bishop of Lyons, and his successor was Irenæus. During the reign of Marcus Aurelius in the year 177, persecution began to rage against these congregations. The most distinguished individuals were seized without any previous warning and cast into prison. Bishop Pothinus, who was ninety years of age, was so terribly abused by the kicks and stoning and other ill-treatment of the exasperated heathen, that he died after two days imprisonment.

4. Blandina, a slave, having a constitution so delicate that even the Christians doubted whether she would have strength to remain steadfast, was tormented from morning till night with every conceivable manner of torture, so that at last the tormentors themselves became exhausted, and declared they could not conceive of any new torture to apply, and that they could not comprehend how she could continue to live, as her whole body was torn and lacerated. But the Lord mightily strengthened her so that she could continue to confess: "I am a Christian, and the wickedness which is imputed to Christians is slander."

5. Sanctus, a deacon, was also most barbarously tortured; but, strengthened by Christ, he replied over and over again: "I am a Christian!" Exasperated at this, his tormentors caused iron plates to be fastened to the most sensitive parts of his body and heated red hot. Although his body presented one vast wound and was so distorted as no longer to resemble the human form, he remained faithful in his confession. Several days later, his body, all inflamed and much swollen and most painfully sensitive to the slightest touch, was tormented anew. But even this could not move him; on the other hand, by this second torture his body again assumed its natural form.

6. Perpetua. About this time a number of Christians were also imprisoned in Carthage. Among these was Perpetua, a woman of noble birth, twenty-two years of age, whose babe had been torn from her breast, and a slave named Felicitas. Perpe-

tua's father was a pagan who did everything in his power to shake her resolution. Finally he visited her in prison and addressing her, said: "Have pity, my daughter, upon my gray hair! Have pity upon your *father*, if ever I have been worthy of that name! Have pity upon your child which cannot outlive you! Relent from the position you have taken, for if you are put to death, we will be disgraced before all the people." He kissed her hands, cast himself at her feet and called her no more his daughter, but his commander, the mistress of his fate. What courage does it not require in the Name of Him whom we are to love more than father or mother to resist such affectionate appeals! Perpetua and Felicita were cast before a wild cow, and received the death-blow at the hands of a gladiator, A. D. 202.

7. Laurentius. Persecution raged furiously during the reign of the Emperor Decius, 249—251; yet in spite of the persecution, the Church prospered. Decius fell in battle. His successor endeavored, first of all, to get rid of the clergy. The Governor in Rome was informed that the Christian congregation was in the possession of untold riches. He summoned the deacon Laurentius before him and demanded from him the treasures of the Church. Laurentius replied: "Let me have a little time that I may bring all in proper order and to mark them one by one." The Prefect then allowed him three days. On the third day Laurentius gathered together all the poor who received their support from the congregation, brought them to the Prefect and said: "Come and see the treasures of our God: the whole court is full of vessels of gold." The Prefect went out, and seeing only poor people in the court he cast upon Laurentius a look of anger. "What is it that displeases you?" said Laurentius. "The gold which you so eagerly desire is only miserable metal which entices to all manner of crime; the true gold is the Light of which these poor people are disciples. These are the treasures which I promised you; and, behold, here also are precious stones: these virgins and widows are the crown of the Church." "Are you

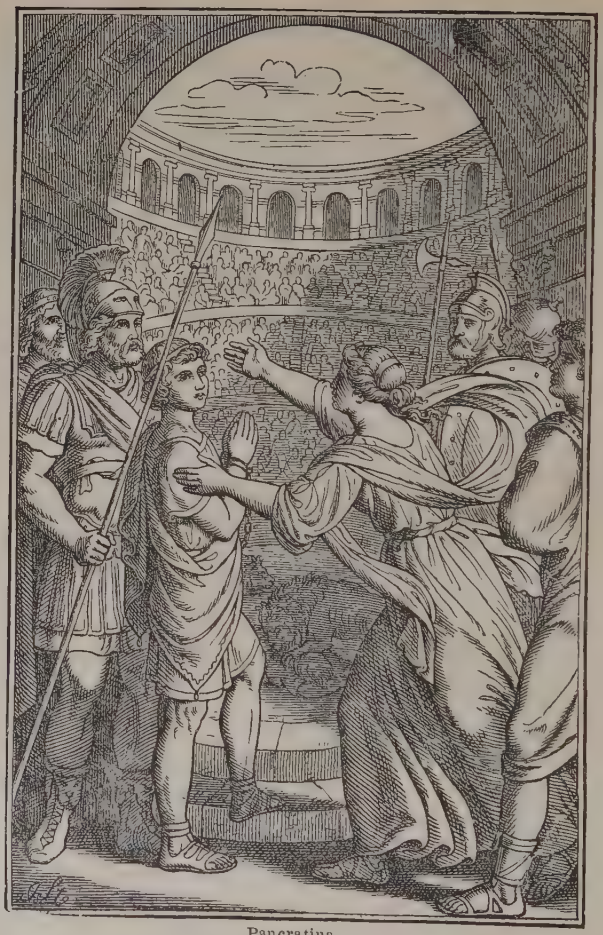
mocking me?" cried the Prefect. "I know ye take pride in despising death, therefore you shall not die suddenly." He now commanded that Laurentius be stripped of his clothing and fastened on a grid-iron to be roasted alive over a slow fire. After he had lain for a considerable time with one side exposed to the fire, he said to the Prefect: "Have me turned around, as my one side is sufficiently roasted." When turned he looked toward heaven, prayed for the inhabitants of Rome, and gave up the ghost, A. D. 258.

8. Cyrillus. We will also relate how even children patiently suffered and died for the sake of Christ. Cyrillus was a youth of Cæsarea, who constantly called upon the name of Jesus, and would not suffer himself to be prevented, by threats and beating, from loudly confessing his faith. Some of the children of his own age persecuted him, and his own father drove him from home. The judge sent for him and said: "My child, I will forgive you, and your father shall again receive you into the family; it is in your power to be your father's heir, if you are wise and consider your best interests." The boy replied, "I suffer willingly, God will receive me; I am not sad that I was driven from home, for I will receive a better dwelling place. I do not fear death, for it only brings me to a better life." Having made this good confession he was bound and taken to the place of execution. The judge had secretly given orders that he should be brought back again, for he hoped that a sight of the fire would conquer his determination. Cyrillus, however, remained unmoved. When he was brought back the judge, moved with pity, began his representations anew. But the youthful martyr replied: "Neither your fire nor your sword can harm me, for I am going to a better home, kill me quickly that I may soon be there." When he saw those present weeping, he said: "You should rather rejoice; but you know nothing of the city to which I go." Thus, unmoved, he went to meet death, to the astonishment of all the people, A. D. 260.

8. THE LAST PERSECUTION.

The most violent of all the persecutions came upon the Christians during the reign of the Emperor Diocletian and his associate rulers, A. D. 303, after a rest of about forty years had produced considerable effeminacy among them. The number of Christians had increased to such an extent that the Emperor feared a revolt if he should interdict their faith. But his son-in-law and colleague Galerius prevailed upon him to command that all soldiers in the army should take part in the sacrifices,—a measure by which he obliged all Christians to leave the ranks. Some time afterwards an edict was issued which forbade all Christian meetings, and ordered that the churches be pulled down, the sacred writings destroyed, all Christians deprived of their offices and civil rights, and that all who would remain obstinate in their profession of Christianity should be threatened with torture and death. The result of this was that there were many who proved faithless, but on the other hand there were many wonderful examples of steadfastness. In Asia Minor fifteen thousand Christians were slain in the short space of one month, a whole city, together with its inhabitants was destroyed by fire. It is said that in Egypt 140,000 Christians were executed, and that 700,000 died miserably in prison. Eusebius saw such a large number executed in one day that the executioners became exhausted and their bloody instruments were dulled.

Pancratius was the son of a noble Roman who died as a witness for Christ. When the son, who was but sixteen years of age, also confessed himself to be a Christian, he was scourged until the blood flowed, and was then brought to the Emperor Diocletian, who expressed sympathy for the lad. But, in spite of all threats on the one hand and all promises on the other, Pancratius remained unwavering in his faith. On the 12th of May, 305, more than one hundred Christians were cast to the lions in the amphitheatre at Rome. At last Pancratius was also brought forward; the ground of the amphitheatre was covered with blood and corpses, but he remained steadfast. At this moment a form was seen pressing hastily through the crowd. It was his mother, Lucina, who desired once more to



Pancratius.

see and bless her child. "Farewell, mother," said he, "we will see each other again in the presence of the Lord Jesus." She laid her hand upon his head and took her leave. Immediately the doors were closed and he stood alone. A gate was opened and a ferocious tiger sprang wildly into

the arena and circled around his booty. Pancratius raised his eyes to Heaven in prayer; the tiger made a spring, the youthful martyr lay prostrate on the ground and his blood stained the white sand, A. D. 305.

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9. THE CHURCH IN HER PERIOD OF BLOOM.

Toward the close of the first century the Gospel had already spread from India to Spain, and from the desert of Africa to the Danube. At that time the number of Christians is estimated at about half a million, and the number was increased greatly from year to year. The Apostles had gone to their reward, hence their tongues were silent, but their WORD remained. They continued to speak in their sacred writings which had become a legacy to the Church. As God had inspired the Prophets to write the Old Testament Scriptures, He also enlightened the Apostles and Evangelists with His Holy Spirit to write the New, so that the pure and infallible Word of God might remain throughout all time.

From the time of the Apostles a chain of glorious teachers extended through the first few centuries of the Christian era. Among these was Clement, bishop of Rome, who died A. D. 100; Ignatius, bishop of Antioch, died 115; Polycarp, bishop of Smyrna, died 155; Justin the Martyr, died 165; Irenæus, bishop of Lyons, died 202; Tertullian, elder in Carthage, died 220; Origen, teacher in Alexandria, died 254; Cyprian, bishop of Carthage, died 258. These, together with many other men of God were busily engaged in spreading the Gospel, either by preaching, or by their writings. The utmost care was taken to observe unity and purity of doctrine. Numerous errorists and fanatics arose at different periods (Gnostics, Manichæans, Montanists, etc.), who had to be vanquished to save the Church from corruption. Even such men as Origen and Tertullian were not altogether free from erroneous views.

The new life of the Christians was manifested in a godly walk.

Love for the brethren impelled them to sustain the poor. The congregations realized that they were bound together as one brotherhood. The sick were carefully nursed, even if thereby the life of the attendants was endangered. When the heathen began to observe this, they were utterly astonished and said: "See how they love each other." As members of Christ, the Christians refrained from the practices of the heathen; they especially shunned all public amusements, dancing and the theatre. Whenever they would engage in any important undertaking, they at first consecrated themselves with the Word of God and prayer. They took pleasure in decorating their houses, furniture and implements with Christian symbols, as for example, a shepherd with a lamb, a dove, a fish, an anchor, a ring, a palm tree—all of which had some religious signification—and above all the symbol of the cross. After they were permitted to build churches, they usually buried their dead about the church, as they desired to have them as near as possible to the sanctuary. Notwithstanding some deviations, the Christian congregation of those times present to us in the main a glorious picture of faith. The storms which raged around it, caused the tree to become more and more firmly rooted. Whilst the heathen were speaking of Christianity as already destroyed, God spake—and there was PEACE.

III. THE ERA OF EXTERNAL QUIET.

(A. D. 323–600.)

10. THE EMPEROR CONSTANTINE THE GREAT, 312-337.

THE Church had been compelled to bear the reproach of the world for the space of three hundred years, when CONSTANTINE, called the *Great*, ascended the imperial throne. His father, Constantius Chlorus, previous to his death in 306, proclaimed him his successor in the empire. He at first ruled only in Britain, Gaul and Spain. The same year in which he was proclaimed Emperor, 312, Maxentius, a savage and bigoted heathen, in Italy, seized the reigns of government. Having obtained a pretext, Maxentius declared war against Constantine and prepared to invade Gaul, when Constantine at once set out at the head of a large and well disciplined army, and marched into Italy. Being troubled in heart, he turned to the God of the Christians, of whom he had heard much from his Christian mother Helena. He prayed to the Lord for victory. Whilst the Emperor was on the march with his army, suddenly, on a clear afternoon when the sun was yet high in the heavens, there appeared in the sky a flaming cross with the superscription in characters of fire: *τούτῳ νίκα* (in this conquer). In the following night the Lord commanded him in a dream to make the banner of the cross his standard. He did so, and under this banner he conquered his pagan adversary who had gathered together the forces of heathenism for a last despairing struggle. In the same year in which this conqueror was himself conquered by the Lord,

he issued an edict in which he gave liberty to all forms of worship, and in the following year, by a second edict he expressly allowed conversion to Christianity. In 323, Constantine, having defeated Lucinus, who had ruled as Emperor in the East, became the sole ruler in the great Roman Empire, and now openly professed himself a Christian. He did not seek utterly to uproot heathenism by force, although he ordered the demolishing of a number of pagan temples, especially such in which the heathen worship was connected with other wanton sins. Having an aversion to the City of Rome, in which heathenism still largely predominated, he removed the seat of government to Byzantium, which city was called after his own name, Constantinople. He, and especially his mother Helena, endeavored, by the building of churches, to draw the people more and more away from the heathen temples to the worship of the true God. In numerous instances the old deserted temples were transformed into Christian churches. Christians were now promoted to high offices in the kingdom, and no imperial officer was permitted to offer sacrifice. In this manner he again gathered the scattered flock, returned to the Church the property, which his predecessor had confiscated, installed bishops and teachers, and overwhelmed them with benefits. It is quite natural that now the number of such increased who became Christians only in name; and many, utterly destitute of faith, thought, that by hypocritically feigning Christianity, they might speedily rise to honorable positions.

Although the Emperor was most heartily in sympathy with Christianity, it still did not effect a thorough change of heart in him, and it was only shortly before his death that he was baptized. He died soon after this event, on Whitsun Day, 337, with humble confidence in the mercy of God, through our Lord Jesus Christ. During the reign of Constantine there was peace throughout the Church, from the Atlantic to the Indus, and from the Scottian Alps to the mountains of Abyssinia.

Julian, the Apostate.—After the death of Constantine, his sons divided the empire among them. Although Christians in name, their conduct was altogether contrary to the principles of Christianity. After the last of them had died, A. D. 361, Julian, a nephew of Constantine, ascended the throne. In order that none of the relatives of Constantine might aspire to the crown, his sons had caused them all to be put to death, except Julian, who was yet a child, and was spared with the design that he should be trained up for the Christian ministry. His training and education was given into the hands of some ignorant monks, who, instead of acquainting him with the glorious character of Christianity, compelled him to repeat psalms in Latin and to do all manner of penance. In this manner Julian was taught to despise a doctrine, which seemed designed more to afflict than to comfort mankind. This led him to listen with all the greater avidity to the instruction of several shrewd heathen philosophers, who pictured to him Paganism in most lovely forms and dazzling colors, and flattered him with the representation that he was called again to restore the old religion to its former magnificence in the empire. Whilst at the court of his uncle, Julian appeared to be a very pious monk, but he had scarcely ascended the throne, when he renounced Christianity and again embraced heathenism.

Immediately everything was again changed. Everywhere the Christians were removed from office, the churches were again transformed into heathen temples, heathen festivals and sacrifices were again instituted, and the Church property was confiscated and divided among the soldiers.

It was not Julian's purpose openly to persecute the Christians, for he had learned to know that persecution had only aided all the more the spread of Christianity; he designed by more cunning measures to undermine and crush it. For this purpose he encouraged, as far as he could, schisms in the Church, favored all heretics and sects, especially the Arian heresy, so that the Christians might themselves destroy their cause by their dissensions. He forbade Christians to become teachers or to engage in any science, in order either to bring them into disrepute because of their ignorance, or to compel them to be educated by heathen teachers.

Over against this he sought to elevate and improve paganism. He exhorted the heathen philosophers to diligence, virtue and charity. "The Galileans," said he, "have gained a victory over the ancient religion, by their zeal, their beneficence toward their poor and their kindness even to strangers; in all these things you must now strive to excel them!" It was indeed an easy matter to command this, but there lay no power in paganism to train up men to do it. Julian was able to *tie* good fruits to a corrupt

tree, but to enable the tree to produce them it was necessary, first of all, to change its entire nature and make it good.

Fortunately, the reign of this dangerous enemy to Christianity lasted only twenty months. In an expedition against the Persians he received a mortal wound and died at the early age of thirty-two years. As he sank from his horse, he raised his clenched fist—streaming with blood—heavenward and exclaimed with rage: "And yet Thou hast conquered, O Galilean!"

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11. CONTROVERSIES AND CHURCH FATHERS.

The Church had scarcely secured rest from the assaults of external enemies when the most heretical and destructive doctrines were openly advocated, threatening its destruction from within. As early as the time of Constantine, a presbyter named Arius attacked the doctrine of the divinity of Christ.

Arius, from A. D. 313, a Presbyter in Alexandria, denied the eternal Godhead of Christ, and soon gained many adherents. In order to settle the controversy which this error called forth, and again to unite in the true faith the now distracted Church, Constantine summoned the FIRST GENERAL CHURCH COUNCIL at Nicæa, in Asia Minor, A. D. 325. This council was attended by 318 bishops; it excommunicated Arius from the Christian Church; it confessed as the faith of the Church the *Nicene Creed*, in which it is distinctly stated that: "Jesus Christ is very God of very God, begotten, not made, being of one substance with the Father." This, however, did not settle the controversy. In 336 Arius was to be restored to Church communion, when he suddenly died a terrible death, the evening before the day of his restoration. The controversy was not ended until the SECOND GENERAL COUNCIL, held at Constantinople in 381.

Athanasius, bishop at Alexandria (326-373), was the most noted opponent of Arianism. For this reason he was banished ten times, and lived for twenty years in exile. The *third* confession of the Church was called after this great man of God, *The Athanasian Creed.*

We can only briefly mention some of the other *heresies* by which the Church was troubled.

Nestorius, a monk of Antioch, and a most eloquent man, became Patriarch of Constantinople in the year 428. He laid so much stress upon Christ's human nature as to make it appear that He was only MAN, who,

however, stood in a peculiar relation to God. Nestorius was condemned and excommunicated. He retired to a monastery, from which he was afterwards driven and banished to an oasis in upper Egypt. He died in misery, A. D. 440.

Pelagius was a British monk who, in the year 409, resided in Rome, where he advanced the doctrine that there is no such thing as ORIGINAL SIN; that every individual can lead a sinless life and save himself by his own efforts, without the Grace of God. His most powerful opponent was the learned Bishop AUGUSTINE.

Augustine was born in Numidia in the year 354. His father, Patricius, was a pagan, but Monica, his mother, was a pious Christian woman. His father was very anxious that he should become a fine scholar, and consequently he was sent to school at Medaura, and afterwards at Carthage to complete his studies. Previous to this, however, he had enjoyed the inestimable blessing of a Christian education at home. His mother had been his best teacher. But the temptations of Carthage were too strong for his ardent, impetuous nature, and in spite of the entreaties and admonitions of his mother, he sank deeper and deeper into the sensualism of a corrupt world. But he had no peace; a conflict began in his soul which continued through eleven years of his life. The longing for a higher life, and the power of a mother's importunate prayers gave him no rest. For a few years he was a teacher in Carthage, after which, A. D. 383, he went to Rome, followed by the tears, the prayers and the anxieties of his excellent mother, who was not yet bereaved of hope, for both her faith and her love were strong. After a short stay he left Rome and proceeded to Milan, where he became a teacher of rhetoric. There he formed the acquaintance of the learned and devout Bishop Ambrose, whose sermons made a deep impression upon him, so that he now began diligently to study the Bible. The struggle in his heart became more violent. When on one occasion he was alone in the garden praying, whilst burning tears expressed his inward agony, he heard the words: "Take and read." Augustine recognized in this a Divine call; he opened the Bible and found the passage Rom. 13: 13. Deeply moved by these words, his heart was filled with blessed peace, his faith increased more and more, and he was baptized by Ambrose, April 25th, 387. His faithful mother, who for years had borne him on her heart in earnest prayer, had followed him to Milan and lived to see the day when she could rejoice in the salvation of her son. Augustine now returned to his home, where he was ordained a presbyter in 391, and was soon afterwards elected bishop. He died in 430. More than a thousand years later,

a pious Augustinian monk—LUTHER—read in his cloister cell the works of Augustine, and acknowledged that next to the Holy Bible, he learned to recognize the true doctrine of the Gospel from those writings.

We must yet call attention to several of the men of superior faith of those times, because through their efforts the destruction which threatened the Church was delayed for a time. They were *Ambrose* of Milan, *Chrysostom* of Constantinople, *Jerome* of Bethlehem, *Basil* the Great (329–379) of Cæsarea, and *Gregory* Nazianzen (390).

Ambrose (340–397) was the son of a Roman governor in Gallia. His mother, having become a widow, moved to Rome, where her son received a liberal education. He went to Milan in order to follow the legal profession. He soon distinguished himself so much that he was appointed governor. When the bishop of Milan died in the year 374, there arose a violent contest concerning the choice of a successor. When the people were assembled in the church to elect a new bishop, Ambrose, in the character of Governor of the place, entered the assembly, and in a grave, eloquent and pathetic address admonished the multitude to lay aside their contentions and proceed to the election in the spirit of Christian meekness. When Ambrose had finished his address, a child cried out: "Ambrose is bishop." The agitated multitude regarded this as the voice of God, and he was unanimously elected. He resisted the offer, but in vain. He distributed his property among the poor. All who came to him for counsel or assistance he kindly received and aided according to his ability. But, although he was of such a gentle and tender-hearted disposition, he joined with it a firmness which neither the fear of men nor threats and danger could shake. The Emperor Theodosius, being enraged at the rebellious Thessalonians, had caused seven thousand of them to be cruelly massacred. For this Ambrose excommunicated him until he had publicly repented. The Emperor attempting to enter the church, Ambrose appeared at the door and refused him admittance. Thereupon the sovereign laid off his mantle and falling upon his face bemoaned his sin. After eight months of severe penance Ambrose restored him to full communion. Ambrose was also a *poet*. He is the author of the hymn "*Come Thou Saviour of our Race*," and the *Te Deum Laudamus*—sometimes called the *Hymn of St. Ambrose*—is attributed to him. He died on Good Friday, 397.

Jerome, of Dalmatia (331–420), was born of Christian parents. He re-

ceived a liberal education in Rome. Whilst there, it is said, he, on one occasion, dreamed he was standing before the judgment seat of God. This so startled him that he fled from Rome and lived for some years the life of a hermit in the desert of Chalcis, spending his time in penitential exercises and in study. The last twenty-five years of his life he spent at Bethlehem, the birthplace of Jesus. Here he performed the great literary labors of his life. He wrote numerous books and translated the Bible into Latin. This version of the Holy Scriptures is called the "Vulgate," and is still extant. Jerome is universally regarded as the most learned of the Latin fathers. He died Sept. 30th, 420.

Chrysostom. The name of this Church father was originally JOHN, but from the splendor of his eloquence he received the name *Chrysostomos* (which is Greek, and means "Goldenmouth"). He was born at Antioch, A. D. 347. In 397 he was elevated to the position of Patriarch in the Imperial city of Constantinople, where he fearlessly preached the Gospel. His eloquence and earnestness attracted the multitude so that the number of his hearers increased to ten thousand. The faithful discharge of his official duties, especially his earnest reproof of the prevalent vices, excited the enmity of the Empress, who succeeded in deposing and banishing him from the capital. He afterwards labored in Nicæa, but was from thence removed to a little town in the Taurus Mountains. His zeal, however, did not abate; he labored for the conversion of the Persians and Goths in the neighborhood. The Emperor, enraged by the general sympathy expressed towards Chrysostom by all true Christians, gave orders that he should be banished to a desolate region on the Black Sea. This journey proved fatal. He died on the way, Sept. 14th, 407, and his last words were: "Blessed be God for all things."

Much could be said concerning many other faithful servants of Christ. On the other hand the number of those who were without principle in conducting the affairs of their high office was also large. As early as the IV. Century it became necessary for Church Councils by proper punishment to counteract the grossest vices among Christians. In the V. Century the greater portion of Christendom, the same as at the present time, had little more than the Christian name. Hence general decline and the just punishment of God followed.

12. MONKS AND HERMITS.

Hermits, i. e., men leading a solitary life in some secluded place, were already found in eastern countries previous to the time of Christ. In the Christian Church they appeared first of all in Egypt, where St. Antonius became an example for thousands, until the deserts of Egypt were literally peopled with hermits. These men generally were weary of the ways of the world, and retired into solitude to lead a contemplative life. They believed, that here, by prayer and labor, amidst want and self-denial, and often self-torture, they could arrive at a peculiar state of holiness which they deemed it impossible to attain in the midst of a corrupt world. St. Antonius, born at Coma in Egpyt, A. D. 251, gave all his goods to the poor and retired into the desert, where he spent his life in exercising the strictest and most self-denying penance. Persons of all ranks made pilgrimages to him to consult him in search of comfort and peace, and to receive his blessing. He died, A. D. 356, at the age of 105 years. The hermits or anchorites were called Monks. At a somewhat later period, numbers of these monks were gathered together into a large building which was called a cloister or monastery. The president of these monasteries was called the *Abbot* (from abbas—father). The number of monasteries increased immensely. Monastic life was extoled as angelic and regarded as a substitute for martyrdom which was no longer attainable.

The most perverted saints of those times were the *Stylites*—also called *Pillar Saints*—named after one Symeon Stylites (about 420), who lived for thirty years, in the neighborhood of Antioch, on a pillar thirty-six yards high and from thence preached to the people, who came in crowds to see and hear him.

Such eminent bishops as **Basil** the Great (died 378), and other vigilant men, made earnest efforts to correct the abuses of monasticism and to furnish the monks with useful employment. They gave them positive laws and rules, and employed them in in-

structing the young, nursing the sick, etc. At first monasticism prevailed only in the East, the Western Church being opposed to monastic tendencies. ATHANASIUS, however, introduced it in the West (Europe) also. In the year 529, *Benedict* of Nursia founded a monastery near Naples; these monks were called Benedictines. In later years many other orders of monks were established, among which may be mentioned the Carthusians (founded by Bruno of Cologne in 1084), Cistercians (founded 1098), Franciscans (founded about 1210), Dominicans (founded 1215), Augustinians (founded 1256), Capuchins (1528) and Jesuits (founded by Ignatius of Loyola in 1534). For women also, cloisters, called *nunneries*, were established. At the head of these is the Abbess or Lady Superior. During the middle ages the most wicked perversion of morals was to be found in these monasteries. In numerous instances the monastery and nunnery were under the same roof or were connected by a tunnel so that the inmates could pass unobserved from the one to the other.

13. THE GOSPEL IN GERMANY.

At an early period the Gospel found its way beyond the boundaries of the Roman Empire. Christian merchants, trading in distant countries, and prisoners of war carried it to more remote regions. Thus it was also brought to our forefathers, the old Germanic tribes. They were pagans and had their places of sacrifice where stood the altar on which human victims were offered. Already in the second century we find small congregations of Christians at Strassburg, Trier and Augsburg composed of such who had emigrated from the Roman Empire. Previous to the year 300 the GOTHS on the Black Sea had come under the influence of Christianity. Bishop ULFILAS (a name which means "Little Wolf"), who labored with great zeal among them, desiring that his people should have access to the Word of God, translated the Bible into the Gothic language. This was the first

translation of the Bible into a German dialect. During the migration of nations, which began in 375 and continued for two hundred years, Christianity came into contact with all the different European nations. When in the year 486 the FRANKS invaded Gaul, they were yet pagans but Clovis (Chlodwig), their king, had been made acquainted with the Christian religion by his pious wife Chlotilde. He, however, still clung to his ancient pagan religion until the year 496 when, in a battle near Zülpich the enemies seemed to have victory in their grasp, he, in direst need—because surrounded by his foes—called upon the God of the Christians, saying: "O Christ, God of my Chlotilda, if thou wilt bestow victory on me, I will believe and be baptized, providing always that thou, whom I now call upon, wilt rescue me from the hands of my foes." He was victorious and after his return home, he, together with three thousand of his Franks, was baptized. About this time the Church was in a prosperous condition in Ireland; religious education was abundantly provided for by numerous monasteries and schools. This country also furnished missionaries for Germany. Missionary labor among the Germans was actually begun by *Columbanus* (590), although *Bonifacius* acquired for himself the title, "*Apostle of the Germans.*"

Columbanus was born in Ireland about the year 550. In 590 he left the Monastery of Bangor, together with twelve youths whom he was training, and went over into France where he founded numerous monasteries, giving great attention to the instruction of old and young. After laboring here for twelve years he incurred the displeasure of the French bishops, and a few years later he was expelled from France, because he had the courage boldly to rebuke the Court for the vices and crimes entertained and committed. Having labored in the country for twenty years, he removed with his companions into Switzerland, where he preached the Gospel with varied success; and being compelled again to flee, he passed into Italy, where he died in Lombardy in the year 615.

Gallus was also an Irish monk, a disciple of Columbanus. At the place where St. Gallen in Switzerland now stands, he built in the year 614 a cell, from which afterwards arose, in honor of his memory, one of the most cele-

brated monasteries in Europe. His labors were richly blessed. He died in 646 at the advanced age of ninety-five years.

Fridolin, also a native of Ireland, is represented as the Apostle of the Alemanni (about 510). He founded a monastery on an island in the Rhine, near Basel, and preached the Gospel to all who came from the mountains and forests to hear it.

Rupert or Ruprecht was the Apostle of the Bavarians. He founded numerous churches and monasteries and made Christianity the religion of nearly the whole country. In 716 he returned to his former See of Worms, where he died.

Kilian, a native of Ireland, on a pilgrimage to Rome, passing through a province of Thuringia, which was still pagan, was moved with the desire to devote himself to its conversion. He succeeded in converting the Duke Gozbert together with many of his subjècts. Having provoked the enmity of the Duchess Gailana, he was murdered by her instigation at Würzburg, during the absence of Gozbert, in 687.

Severinus, another faithful missionary, beginning A. D. 445, labored with truly apostolic zeal, in a part of what is now Austria, from Passau to Vienna.

Emmeran labored about 650 in the vicinity of Regensburg in Bavaria. He was killed on the way to Italy by the brother of the Princess Ota in 652.

Corbinian in 717 established the episcopal see of Freisingen. He founded many churches and monasteries and died in 730.

Willibrord was born in England and in 690 undertook, with twelve other missionaries, the conversion of the Frisians. They arrived at Utrecht and were warmly received by Pipin, the king of the Franks, who protected the missionaries. The labors of Willibrord extended even beyond the Danish frontier and were very successful. He died at a very advanced age in 738, at the monastery which he had founded at Echternach, near Treves.

Many other names of faithful messengers of the truth could be mentioned, if our limited space permitted, such as *Egbert*, the two *Ewalds*, Lambert, Amandus, Elegius, Wilfried, Wigbert, etc., etc., but the real APOSTLE OF THE GERMANS was Bonifacius.

Bonifacius (St. Boniface), whose orginal name was Winfried, was born in England in 680. Boniface means *benefactor*. In 715 he set out on a missionary expedition to the Frisians, and in 718 he was commissioned by

Ansgar and the Saxon Chief Ethelrich.

the Pope in Rome to preach the Gospel to the Germans. In Thuringia and Hessen he baptized two dukes. He everywhere destroyed the objects of heathen worship. Near Geismar stood a monster oak, sacred to Thor —the God of Thunder. Boniface did not hesitate to take an axe and with his own hand to cut it down (724). The pagan Germans looked on and expected that their god Thor would send fire from heaven and consume the blasphemer. When the heathen saw that their god did not defend himself, they consented to be baptized. Boniface used the wood of the tree to build a Christian chapel. He preached everywhere in the language of the people with extraordinary power. It is said that 10,000 Thuringians were baptized by him. Having already reached a great age, he undertook another missionary journey to the Frisians, who cruelly murdered him in 755. He was buried at Fulda.

The **Saxons,** who at first stubbornly refused to embrace Christianity, were, by means of the sword, compelled by the Emperor Charles the Great to submit to baptism.

Ansgar (801–865) bears the name "Apostle of the North." He preached the Gospel in Denmark and Sweden. An archbishopric being established at Hamburg, Ansgar was appointed archbishop. Here he encountered many difficulties, being obliged to save his life by flight in 840, when the Northmen and Danes under Eric I. plundered Hamburg. He spent his strength in missionary work among the northern Pagans, where he labored with the most earnest devotion and self-denying zeal amid the greatest privations and sufferings. He died Feb. 3d, 865, at Bremen, where a church was named after him. [Our illustration represents Ansgar at the side of King Harold, holding up the cross before the stubborn Saxons. As the Saxon Chief Ethelrich is about to bow before it at the command of the king, his daughter Hilda holds him back. The king was enraged and threatened the chief with death, but Ansgar, approaching the king, said: "Let be, Christ does not conquer with the sword, but with the power of His love." Then turning to the chiefs he said: "Go in peace." His mild manner made such a happy impression upon the Saxons, that they permitted him to remain among them. A small congregation was soon gathered, and a church built. Hilda, who had prevented her father from acknowledging Christianity, now became interested in the Gospel. King Harold, who had apostatized from the faith, informed the chiefs of his return to the ancient gods. They now determined to exterminate the Christians. The church was set on fire and Hilda perished in the flames on the night of her baptism.]

IV. ERA OF THE CHURCH'S DECLINE.

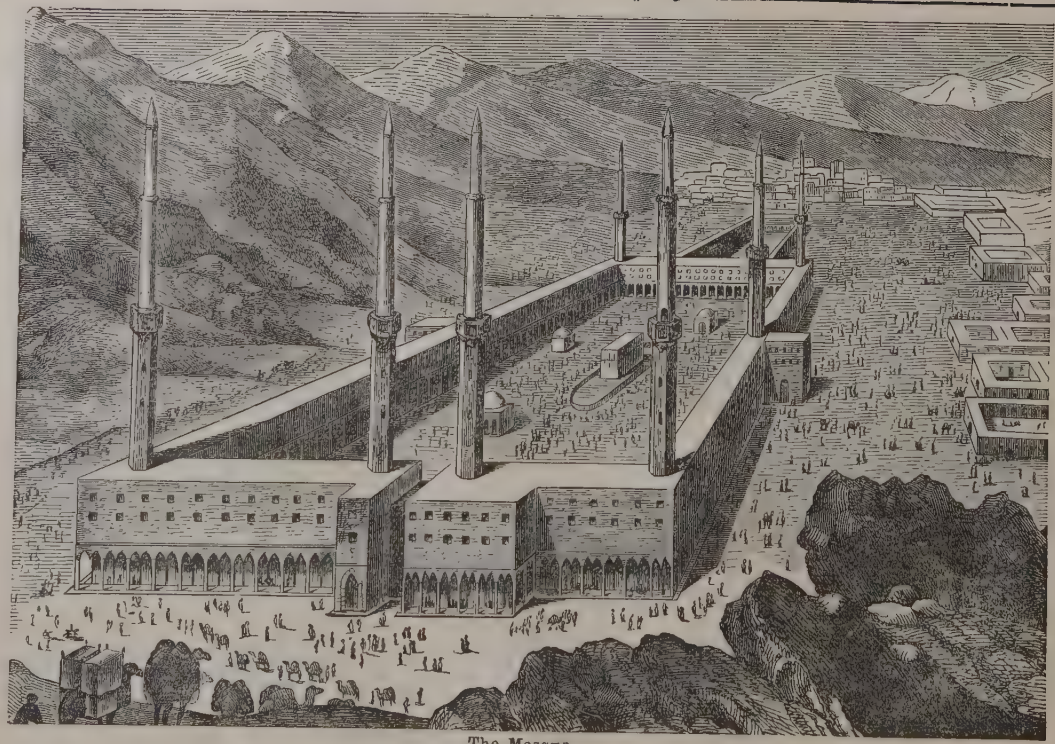
(600—1500.)

14. MOHAMMED.

MOHAMMED, a man born at Mecca, in Arabia, in the year A. D. 570, founded a new and false religion. In his twenty-fifth year he entered the service of a rich widow, and accompanied her caravans—in an inferior capacity, probably as camel-driver—to the fairs. In these journeys he became somewhat acquainted with the Christian and Jewish religions. His fortunes changed by his marrying the wealthy widow, and although continuing his merchant's trade at Mecca, he spent most of his time in solitary contemplations. He was of a melancholic nervous temperament and from childhood afflicted with epilepsy, which no doubt very largely influenced his whole course in life. He instituted a religion composed of Jewish, Christian and Arabic-heathen elements. He declared that the angel Gabriel had appeared to him and commanded that he should go and preach the true religion. He taught that there is but one God (Allah) and Mohammed is his greatest prophet, that everything which occurs has been fore-ordained by an inevitable fate, and that after death the good will be rewarded and the evil punished. As most important practical duties, he taught that the faithful must pray five times a day, give alms liberally to the poor, practice cir-

cumcision, strictly observe all fast days (of which there are many), make pilgrimages to Mecca, abstain from wine (including all strong inebriating liquors) and from all gambling. Over against this he permitted polygamy, made divorce a very light matter and represented life after death an endless enjoyment of sensual pleasures, which evidently was the principal cause of his gaining so many adherents. At first he had to contend with many difficulties because of the opposition of many who feared for the sacredness of Mecca which the new doctrine might abolish, and they would be deprived of the revenues from the pilgrimages which were annually made thither. At length he was compelled to flee and went to Medina, July 15th, 622. The Mohammedan Era (Hegira) is reckoned from this time. In Medina the number of his adherents rapidly increased so that in 630 he could lead an army against Mecca and conquer it. He now sent messengers to all emperors and kings demanding of them recognition as the "Messenger of God," and determined to propagate his religion by means of the sword. Before he was able to farther carry out his project he died in 632. Four years previous an attempt had been made on his life by a Jewess who had placed a piece of roast meat before him on which she had put poison, but although tasting but a very small portion of it, he suffered from its effects up to the day of his death.

After the death of Mohammed, the doctrines of his religion—called Islam—were collected into a book called the *Koran* which his adherents reverence as their book of religion. His successors, the Califfs, in a few years subdued Syria, Palestine (together with Jerusalem), Persia, Egypt and Asia Minor. The doctrines of Mohammed were forced upon the terrified inhabitants; cities and castles were conquered, churches destroyed, and the "*crescent*" was everywhere raised as the ensign of Islam. The whole North-African coast, where numerous Christian congregations flourished, fell in 707 a prey to the Arabs, and Christianity was so completely destroyed that not a trace of it remained. Cross-



The Mosque.

ing into Europe at the Straits of Gibraltar, they marched unhindered through Spain. France and Germany trembled at the approach of these barbarians. A decisive battle, continuing for six days, was, however, fought at Poictiers, in which the Frankish Duke, *Charles Martel*, after the greatest exertions drove back the Arabs in 732. They retired to Spain where they remained for 700 years.

The Mosque.—In a narrow valley in southern Arabia in Asia stands *Mecca*, the holy city of the Mohammedans. Our illustration represents the temple or Mosque at Mecca, to which every Mohammedan is to make at least one pilgrimage during his life, in order at length to enjoy a peaceful death. The building is a parallelogram fronting southwest. Its length is 250 and its width 200 paces. The northeast side has four rows of pillars while the remaining sides have threefold collonades. Everywhere lamps are suspended. In the center of the Mosque is the **Kaaba,** which is a small building, eighteen paces long and forty feet high. Mohammedans say that Abraham and Ishmael built this hut. In it is found the "black stone" which the angel Gabriel is said to have brought from heaven and which is reverenced as the most holy relic.

15. THE PAPACY.

Roman Catholics say that PETER was the first Pope. This is a mere fable, since it has no foundation whatever in fact, for Peter was neither Bishop nor Pope in Rome, and it is doubtful whether he was ever in Rome at all. In the early history of the Christian Church the bishops of Alexandria, Antioch, Jerusalem, Constantinople and Rome had gained distinction, because they presided over large and influential congregations, and had their seat in great centers of population and influence. At first no one claimed pre-eminence, but gradually the bishop in Rome claimed a superior rank. When at length he assumed the name Pope (from Papa, i. e., father), the others applied to themselves the term Patriarch (i. e., Arch-father—Chief of fathers). The bishop in Rome called himself "the successor of St. Peter." It was not

long until he succeeded in exercising supreme authority. Rome was the ancient capital of the Empire; in Rome, said they, are the graves of the Apostles Paul and Peter; in Rome those at

variance with each other sought protection and justice. In this way the power of the Pope gradually increased and became more and more arbitrary, especially after Pipin (752), King of the

Franks, presented to the Pope (in 755) the country about Rome, by which the Popes also became *worldly* rulers. Charles the Great, called Charlemagne (772), the son of Pipin, increased these donations. It was also established that the Pope should always perform the coronation of the Emperor, and that the Emperor should confirm every new Pope. On Christmas day, A. D. 800, Charlemagne was crowned and proclaimed Emperor by the Pope in St. Peter's Church in Rome.

In the year 1054 the Eastern Church (the Greek Catholic) separated from the Western (the Roman Catholic); and to this day the Russians and a majority of the Christians in Turkey and Greece do not recognize the Pope.

In consequence of the great power to which the Popes had attained, it became a comparatively easy matter to establish doctrines and customs altogether at variance with the Gospel. Hence numerous errors were soon not only entertained but vigorously promulgated as truth. Prominent among these errors are, the canonization of saints (an act by which deceased persons, who are supposed to have been faithful in laboring for the interest of the Church during life or who suffered martyrdom, are designated as saints); the worship of saints and the sale of indulgences; the divine homage given to relics (bones and bits of clothing of supposed saints, etc.,) and pictures of the saints, to which the power of working miracles is ascribed; the doctrine that God's special pleasure can be secured by the performance of so-called good works, as *e. g.*, pilgrimages, self-torture, the praying of the *Rosary* (a string with 150 beads representing as many prayers to the Virgin Mary, together with a number of *Pater Nosters, i. e.*, Lord's Prayers, etc.,); bequests to monasteries; the doctrine of Purgatory; forbidding the marriage of the priests; forbidding the reading of the Bible; the doctrine of seven sacraments; the doctrine of the sacrifice of the Mass, the withholding of the cup from the laity in the Sacrament of the Altar, and the doctrine of Transubstantiation or the changing of the elements

in the Holy Communion. The most prominent false doctrines which have been added in recent times are, that of the Immaculate conception of the Virgin Mary and the Infallibility of the Pope.

A long line of wicked and dissolute men occupied the papal throne. Pope Boniface VII., who put his predecessor to death by strangulation in 974, reigned for some years. A synod says of him: "He is a papal monster who in his abject depravity exceeds all mortals." If the popes were so reckless what would be the condition of the priests? Many of them could neither read nor write. The Emperor Henry III., deposed three miserable popes and appointed a German to the office. HILDEBRAND the son of a carpenter in Italy, occupied the papal throne under the title of Gregory VII. from 1073—1085. He labored to make the whole Church absolutely subject to himself, to make all priests independent of the power of their rulers, in order to make the whole of Europe an empire ruled by priests. Hence he compelled the priests to remain unmarried. He demanded of emperors and kings obedience, and declared himself to be the Supreme Lord of the earth. He excommunicated the German Emperor, Henry IV., and compelled him, in the severe winter of 1077, to stand from Jan. 25th to 27th, barefoot and fasting in the garb of a penitent, in the court of the castle of Canossa, before he would give him absolution.

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16. THE CRUSADES.

At an early period, especially since the time of Constantine the Great, Christians began to make pilgrimages to Palestine in order to pray at the holy sepulchre. It soon occurred to some that there was something meritorious in this, and the priests began to demand such pilgrimages as an exercise of penance for sin. As long as Palestine was part of the Greek Empire such pilgrims were kindly received, and even after the Arabs had

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gained possession of the country they were still tolerated. As soon, however, as the rude Turks, A. D. 1073, had subjugated the country the pilgrims were subjected to harsh treatment and severe oppression.

In the year 1095, one of these pilgrims, **Peter of Amiens,** a French hermit, returned from the promised land and in glowing terms portrayed to Pope Urban II. the sufferings of the Chris-

Peter of Amiens.

tians, bringing with him also a letter from the Patriarch of Jerusalem. The fanatical monk related how the Lord Jesus had appeared to him in a dream, and charged him to return home and rouse the Christians to an expedition against the infidels. The Pope admired his zeal and directed him everywhere to preach the crusade against the infidel Turks. In this manner he most deeply excited the feelings of the people. Thousands gathered

around him to whom he repeated his stories, appealing to every passion, and all the people were aroused and ready for the holy expedition. This enthusiasm was, if possible, still more enhanced by the Pope, who held a general council at Claremont, where the fiery speeches of Pope Urban and the hermit so electrified the people that they, as with one voice, exclaimed: "It is the will of God!" Many thousands enlisted in the cause, affixed a red cross to their right shoulder and prepared for the crusade. Among these were princes and dukes, knights and squires, and even women and children. To all who participated was promised the forgiveness of all sins.

Already in the following year, 1096, the **first crusade** was organized under Duke GODFREY OF BOUILLON. The army originally consisted of 60,000 men, but on the way it increased to 600,000. The knights marched by different routes to Constantinople and from there into Asia Minor, Syria and the Holy Land. The wearisome march continued for nearly three years, for it was not until June 6th, 1099, that they reached Jerusalem. Out of the 600,000 which had started out but about 20,000 remained, to such an extent had the army been reduced by famine, sickness and the sword of the enemy. On July 15th, 1099, the crusaders scaled the walls of Jerusalem with the shout, "It is the will of God," and instituted a terrible slaughter among the Turks. Godfrey of Bouillon was chosen King of Jerusalem but humbly refused to wear the royal diadem where his Master had been crowned with thorns, and only styled himself the "Protector of the Holy Sepulchre." He died after the lapse of one year and was succeeded, A. D. 1100, by BALDWIN, his brother, who was crowned King of Jerusalem at Bethlehem.

They did not long remain in possession of the Holy Land. When the Turks had conquered Edessa in 1146, preparations were made for a SECOND crusade (1147). Five other crusades followed in succession, but all in vain. Palestine was lost and it remained in the hands of the infidels. The crusades continued

for nearly two hundred years, during which time nearly six millions of Christians lost their lives. Nothing was gained by them for true Christianity. The last place held by the Christians in the East was Acco, which was conquered by the Turks in 1291. Three orders of knights came into existence during the crusades, viz.: Knights of St. John, Knights Templars and the German Knights. These protected the pilgrims and ministered to the sick.

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17. THE WALDENSES.

In addition to these dark pictures of the Church which have been presented, another movement claims our notice, namely, the open and secret persecutions of those who tenaceously clung to the Word of God, making it the rule of their life; the persecution of true Christians by the papal authority.

Far distant from the bustle and great highways of the surging world, in the lonely defiles of the towering Alps, true Christianity was preserved to such an extent, both as to doctrine and life, that it reminds us of apostolic times. The inhabitants of those poor valleys had also been tainted with the corruptions of Romanism to some extent, but through the labors of Peter Waldus, and those whom he associated with him for the preaching of the Gospel to the peasantry, the errors were purged out and the pure truth held fast. The name, Waldenses, is supposed to have been derived from their dwelling in valleys (Vallenses), but it is very evident from history that they were called after their most eminent instructor and leader. Their confession of faith contains the following points: "In all things pertaining to salvation the Holy Scriptures alone are to be believed and no other person or book. There is but one Mediator, hence saints dare not be worshipped. Purgatory is a mere fiction. There are but two sacraments, etc." Here we see in the darkness of the middle ages an Evangelical Church! The life and conduct of these Christians

was in harmony with their doctrine. Having no schools, the children of the Waldenses were taught at home to read and write, and were so thoroughly instructed in God's Word, that many of them had not only memorized a large part of the Bible, especially the Psalms, the Gospel of St. John and the Epistle to the Romans, but they were able to give answer to the most learned of their enemies concerning the hope which was within them. Louis XII., of France, testified of the Waldenses: "Truly these heretics are better than I and my whole nation."

Peter Waldus was a wealthy merchant at Lyons. He earnestly studied the Word of God, and was so imbued with Gospel truth, that he resolved to communicate the same also to others. About 1170 he distributed all his goods to the poor and founded an association for preaching the Gospel to the country people. He caused portions of the Holy Scriptures to be translated and circulated among the people as much as possible. Waldus was obliged to flee from place to place and at length died in Bohemia in 1197. His adherents were scattered and spread themselves throughout southern France, eastern Spain and northern Italy; but many of their converts were also found in Germany, in Switzerland and in Bohemia. Many found a refuge in Albi, in southern France, whence they received the name Albigenses.

Every manner of persecution was visited upon these people. The Inquisition * was resorted to, and a murderous crusade, with an army of three hundred thousand men, was carried on against the Albigenses for twenty years. During this time not only one million of persons were slain, but many of them were tortured with unparalleled cruelty, and the country was changed into a desert. On one occasion seven thousand persons were put to death in a church. Still more cruel were the tribunals of the Inquisition instituted by Pope Gregory IX. against the heretics, the execution of which he gave into the hands of the Dominican monks.

* A tribunal established for the examination and punishment of heretics.

One inquisitor, in Spain, during the short term of his office, had ten thousand persons burned to death and ninety-seven thousand incarcerated, most of whom died in prison in consequence of the tortures inflicted upon them. These tortures were the most horrible which our sin cursed earth has ever seen, and they were perpetrated in the name of Christianity by the *Roman Catholic* Church! Those incarcerated were questioned concerning their heresy, and, if they did not at once confess, were compelled to suffer indescribable torments, which, in many cases, speedily ended their existence.

A large number of the Waldenses fled to the valleys of Piedmont in upper Italy, where they have remained until this day. Of late they have gained considerable influence in Italy, and can now exercise their religion freely.

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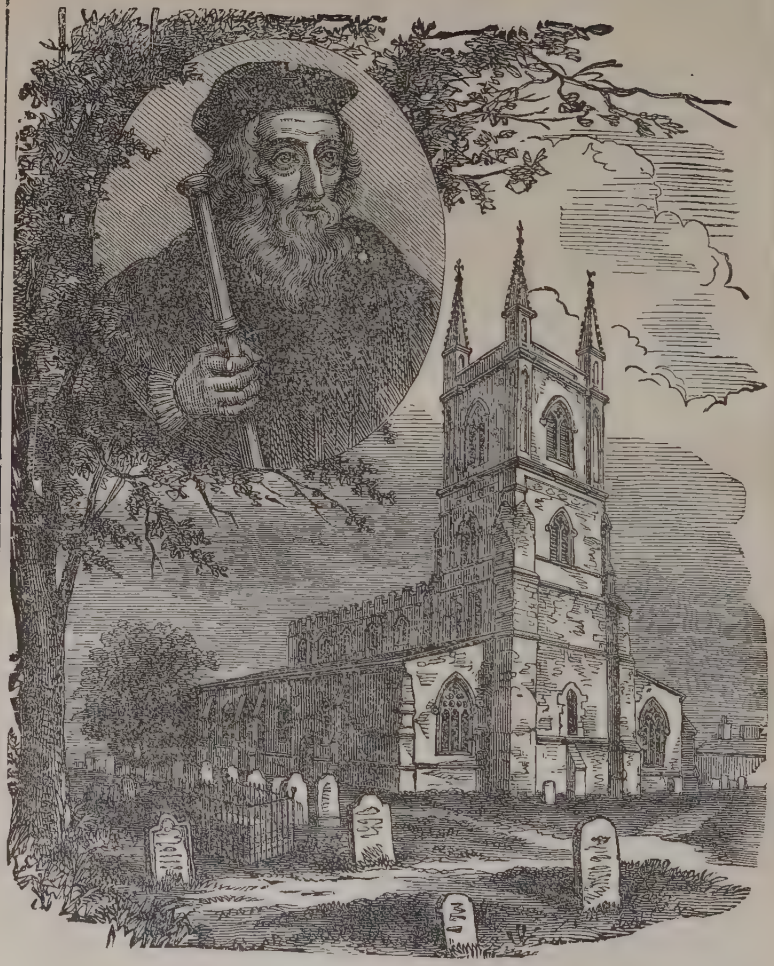
18. WYCKLIFFE IN ENGLAND.

John Wicklif, or Wyckliffe, was born in 1324 in the village of Wyckliffe, from which he also derived his name. He became lecturer on divinity at the University of Oxford, after having been Master of Belliol College, where, because of his faithful study of the Bible and decided expression of anti-romish views, he became involved in a controversy with the mendicant monks. Wyckliffe attacked the monks unmercifully because of their indolence, beggary and perversion of religion. The monks became the more exasperated and complained to the Archbishop, which caused him and his adherents to be removod from the school. By an address in defense of the English crown against the pretensions of the papal court, he secured the favor of the British court, which conferred the doctorate upon him and appointed him professor of theology in Oxford, and also gave him charge of the parish of Lutterworth. He was commissioned on an embassy to Bruges to confer with the papal legate in order to effect an adjustment of certain abuses complained of by the English



Wyckliffe and his Church at Lutterworth.

Parliament. There he learned by personal observation how corrupt the papacy was. After his return he became more bold in denouncing the errors and abuses in the Church, and designated the Pope as "Anti-Christ," "the proud wordly priest of Rome, the most cursed of clippers and purse-curvers" (cut-purses). The monks now accused him to the Pope as a heretic, who at once demanded his appearance at a convocation where he was to be examined for his opinions. Wyckliffe obeyed the summons but he defended himself so well, and was so energetically sustained by the citizens of London and the government that he was acquitted. He now translated the BIBLE into ENGLISH and formed societies of devout men, who preached the Gospel among the people, and went from village to village bearing copies of parts of the Holy Scriptures. He might have brought about a better state of things in the Church had he possessed moderation and patience. He, however, desired with one blow to overthrow the erroneous teachings of the Church and to re-establish the Gospel. He attacked the Romish doctrine of *Transubstantiation* and declared that Christ is present only in a spiritual sense in the Lord's Supper. This, however, appeared even to his friend, the king, as heretical. He was summoned before a convocation in 1382, where he appeared and defended himself with great subtlety and power. His defense was unavailing. He was banished from Oxford, but was allowed to retire to his parish of Lutterworth, where he died on the last Sunday of the year 1384, just ninety-nine years before the birth of Luther. Forty-four years after his death, the council of Constance commanded his corpse to be exhumed and burned, and the ashes to be scattered to the winds.

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19. JOHN HUSS.

JOHN HUSS, the most important forerunner of the Reformation, lived at Prague at the close of the XIV. and the beginning of the XV. Century. He was born in 1369 of humble parents,

who belonged to the peasant class, in the village of Husinecz in Bohemia. In 1398 he was appointed to the chair of philosophy in the University of Prague, and in 1401 was made dean of the philosophical faculty. He had found peace and comfort in the Word of God alone. He was called in 1402 to officiate as preacher in the Bethlehem Chapel (Bethlehem means, house of bread), at Prague, which had been founded for the special purpose of giving the people an opportunity of hearing the Gospel in their native tongue. Here he sought to give to hungry souls the bread of the Word of God which in those times was so seldom presented. With outspoken earnestness he exposed the superstitions of the people and the sins of the clergy. All who saw him in the pulpit, the pale thin man with a serious countenance, and all who were acquainted with his pure and strict life, were persuaded that he was in earnest and spoke from conviction. When with more fervent zeal he discussed the corruptions of the Church, and energetically denounced the ecclesiastical and clerical abuses, and asserted that the Word of God should again prevail in the land, an accusation against him was laid before the Pope in Rome. At length the Pope excommunicated him and put the city of Prague under the interdict so long as it sheltered him (1413). A council was convened in 1414 at Constance, on Lake Constance, in Switzerland, where Huss was cited to appear and where his cause was to be finally settled. The council was attended by the Pope, the Emperor Sigismund, kings and magnates of the empire, prelates, bishops and priests. Huss was promised a safe conduct by the Emperor and he gladly set out for Constance, October 14th, 1414, to give testimony for Christ, fully persuaded of the justice of his cause. He arrived the following month and on his first examination was immediately committed to prison, November 28th. For seven months he was tortured by private examinations. A public audience was not granted him until June, 1415, when he was, however, not allowed to discuss the controverted points, but was com-

manded to make an unqualified retraction. He, however, refused to yield.

On the 6th of July—his forty-sixth birthday—he was brought into the cathedral, where the whole council was assembled. The Emperor, with the princes of the empire and the assembled knighthood entered. All eyes were fixed upon the preacher of Prague. He was placed on a slight elevation so as to be seen by the assembled multitude. A bishop now delivered an oration on Romans 6 : 6, in which he admonished the Emperor to extirpate heresy and, especially, to remove the obdurate heretic standing before them. Here Huss fell upon his knees and commended himself to God. As he was not permitted to speak, the following sentence was immediately pronounced:

"The writings of Huss are to be burned, and he, being a wicked, obdurate man, is to be ignominiously deprived of his priestly office and given over to the secular power."

Having heard the sentence he prayed to God: "I pray Thee, for Thy mercy's sake, forgive all mine enemies!"

The sentence was immediately executed. With curses they stripped him of his priestly robes, pronounced him a Judas, and placed a paper cap on his head, on which were painted tongues of flame and devils, and on which was written the legend "*Arch-heretic.*" In reply to this ignominy, Huss calmly said: "My Lord wore for me a crown of thorns; therefore will I, miserable man, cheerfully wear the lighter one for him." Being given into the hands of the secular power, he was led to the place of execution. His hands were securely tied on his back. His body was secured with ropes and his neck was fastened, with a chain, to a stake. Wood and straw were piled up around him even to his mouth. The funeral pile was lit, and flame and smoke circled aloft. Huss sang in clearest tones: "O Christ, Thou Lamb of God, have mercy on me!" and again: "O Christ, Thou Lamb of God, have mercy on me!" He made a third attempt, but the

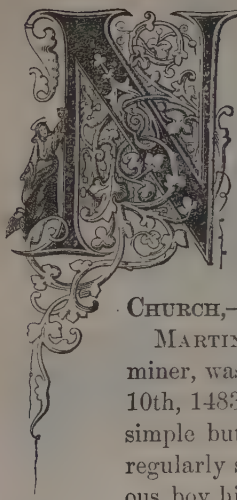
wind drove the smoke and flame into his face. His lips were seen to move once more,—he died.

Jerome of Prague, a friend and associate of Huss, followed his friend to Constance, although he was not himself summoned. Finding that a protracted stay in the city could be of no possible benefit to his friend, and only exposed himself to a similar fate, he left Constance, but was captured by the way and was brought back in chains (April, 1415). He at first remained steadfast and stoutly refused to recant. After, however, spending half a year in a loathsome prison, he was prevailed upon, in an hour of weakness, to renounce his faith. But notwithstanding his recantation, being mistrusted, he was still kept in prison; his judges, fearing that if released, he would return to Bohemia and cause a revolt. Jerome soon recovered himself. After another six months spent in prison he requested a public audience before the whole council, which was granted him in May, 1416. Instead, however, of requesting his release, as the council expected, he formally retracted his former recantation, declaring that the condemnation of Huss was unjust, and confounded the council by his eloquence and moral earnestness. He was now also condemned to death, and having cited his unjust judges to appear within 100 years before the Supreme Judge to answer for their course, he, on the 30th of May, 1416, died at the stake full of courage and joy.

The Hussites.—This was the name given to the adherents of Huss. After the death of Huss thousands of the Bohemians armed themselves and, under the leadership of their one-eyed commander, Ziska, built the fortified town "Tabor" on the top of a steep mountain. From these headquarters they marched through the land and compelled the introduction of the doctrines of Huss, especially the administering of the cup to the laity in the Lord's Supper. In Prague they demanded religious freedom and the deliverance of imprisoned Hussites. This being denied them, they threw thirteen councilors from the window of the council chamber. This was the beginning of a terrible war which continued for fifteen years, being waged with unprecedented cruelty on both sides. At a later period a remnant of the Hussites became what are known as the BOHEMIAN and MORAVIAN BRETHREN.

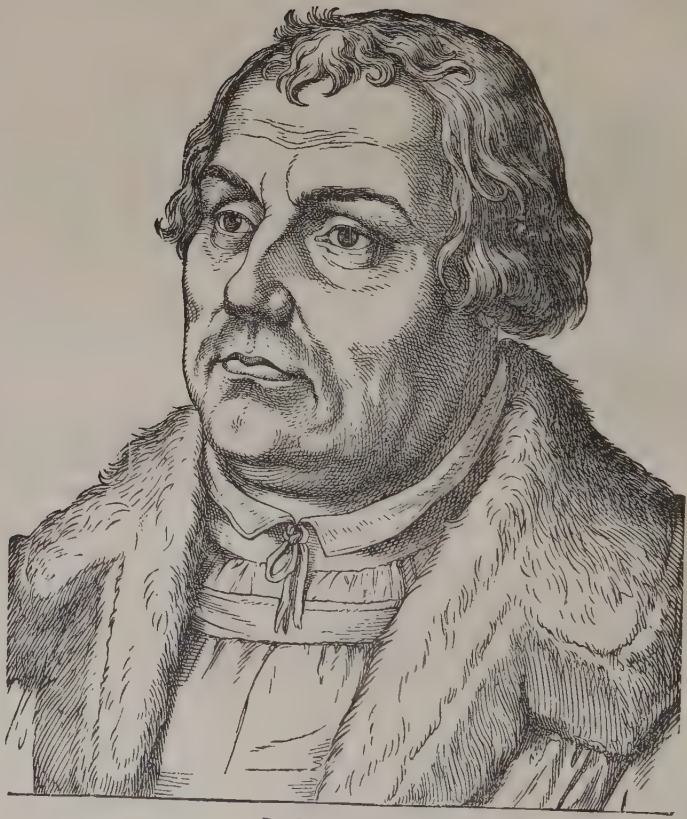
V. THE PERIOD OF THE REFORMATION.

20. DR. MARTIN LUTHER.



UMEROUS were the errors and abuses which existed in the Church. Many men had openly and boldly protested against them. Among these Waldus, Wyckliffe and Huss were most prominent. But it was not until one hundred years later that the REFORMATION was actually accomplished by the man whom God had selected as THE REFORMER OF THE CHURCH,—DR. MARTIN LUTHER.

MARTIN LUTHER, the son of Hans Luther, a pious miner, was born at Eisleben, in Germany, November 10th, 1483. He was brought up by his parents in a simple but strict manner, and was from early youth regularly sent to school. Being an apt and industrious boy his father concluded to give him a good education and designed him for the legal profession. He sent him to the latin school at Magdeburg and afterwards to Eisenach. His parents being poor, Martin could receive little support from home. He was, therefore, according to the custom of those days, obliged to secure his daily bread by singing before the doors, and thankfully accepting whatever kindly disposed persons gave him. Being gifted with a sweet voice, and possessing withal a pious disposition, the attention of the wife of a well-to-do citizen of Eisenach, Mrs. Ursula Cotta, was drawn toward him. She received him into her house and treated him as her own child. At the age of eighteen—in the year 1501—he entered the University



Dr. Martin Luther.

at Erfurth. Here, in the library, he discovered a latin Bible, in which he was astonished to find so many things of which he had never before heard. He read it with increasing interest and earnestness, and prayed that God might in due time reward him with such a book. In 1505 he became teacher of philosophy. Alarmed by the sudden death of a friend, he believed that by entering a monastery he could attain peace for his troubled soul; and hence on the 17th of July, 1505, he entered the Augustinian cloister in Erfurth and became a monk. He obeyed the rules of the monastery in the most conscientious manner, performed the most menial services and went about begging for his cloister. But monastic life did not give Luther the peace of soul which he so much craved. He became more and more despondent, for he saw that he could not with all such works merit the good pleasure of God. He even despaired of his salvation, and the struggle in his soul more and more consumed his strength. On one occasion, *Staupitz*, the vicar-general of the Augustinians, visited the cloister and comforted him by directing him to the atoning death of Jesus Christ, and exhorted him to trust in the grace of Christ instead of constantly torturing himself because of his sins. One day as he lay overwhelmed with despair, an aged monk entered his cell and addressed words of comfort to him. He led him back to the Apostles' Creed and repeated this article: "*I believe in the forgiveness of sins.*" "You must believe" said he, "not only in the forgiveness of David's and of Peter's sins, for this even the devils believe. It is God's command that we believe our own sins are forgiven." New light now sprung up in the heart of the young monk. He applied himself even more diligently to the study of the Apostles and Prophets, and realized what they teach, namely, that we are justified by FAITH ALONE. The vicar-general, JOHN VON STAUPITZ, recognizing in Luther a man of fine attainments and excellent character, did not wish him to remain long in the cloister. Upon his advice, Frederick the Wise, Elector of Saxony, called Luther in the year 1508

to be a professor in the newly established university at Wittenberg.

In the year 1510, Luther was commissioned to go to Rome in the interest of the order of Augustinian monks to which he belonged. This journey proved to be to him and his times, and indeed for all time to come, of the greatest importance. He still imagined the Pope to be the holy vicar of Christ upon earth, and Rome to be the supreme seat of holiness. Hence he hoped that there he would find perfect peace for his soul. But he was miserably disappointed. The nearer he approached the holy (?) city of Rome, the more wickedness he observed on every hand, and, when in the city, he heard such vile reports concerning the popes, showing them to be guilty of the most wicked and shameful deeds, that he was perfectly horrified. In addition to this he discovered that the clergy were deplorably ignorant and given to the grossest superstitions, many even being total unbelievers and blasphemers of religion. By such gloomy experiences Luther's reverence for Rome and the Pope was very much shaken. But this journey was important for him in other respects. He found peace for his soul, not, indeed, in Rome, but in the Word of God. He had often read and meditated upon the words, Habakuk 2: 4, "*The just shall live by his faith,*" and often, already in the cloister, did they give him sweet comfort; but still he never thoroughly comprehended their meaning. On his homeward journey he was taken sick, and again this passage occurred to him, and at once its meaning was perfectly clear: *Man can not become just before God by* WORKS, *but by* FAITH. In 1512 he was made a Doctor of theology and became preacher in Wittenberg.

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21. INDULGENCE AND THE 95 THESES.

Pope Leo X., a very vain and pomp-loving man, desired to make himself a name by completing St. Peter's church in Rome. For this purpose he needed money, and since he could not hope

for regular contributions, he commanded a general indulgence to be preached.

Indulgence is the remission of the temporal and eternal punishment due to sins, granted by the pope or the church, supposed to save the sinner from purgatory. Priests went from place to place and sold these indulgences, making the people believe that by paying certain sums of money, every sin, however heinous, which they had committed, would be forgiven; and even going so far as to grant permission to commit certain sins, declaring that by the indulgence they were forgiven in advance.

The Pope committed this indulgence business in Germany into the hands of the Elector, ALBRECHT OF MAINZ, who was also Archbishop of Magdeburg, and who assumed the chief management of the commission and received half of the receipts for the liquidation of his own debts. He endeavored to make the business as profitable as possible and employed a number of shameless monks as indulgence venders. The most scandalous of these was **John Tetzel,** of Leipzig, a Dominican prior and Dr. of Theology, who on a former occasion had been found guilty of adultery and was to be put to death by drowning. The Archbishop appointed him indulgence vendor in Saxony. Tetzel traveled from place to place attended by a numerous retinue, and with the most unexampled impudence offered his wares from the pulpit and in the market place. His charges for the pardon of particular sins were: witchcraft 2 ducats, polygamy 6, murder 8, robbing of churches and perjury 9 ducats. (A ducat is in value about equal to an American dollar.) The inscription on his heavy money chest was:

Soon's in the chest the money rings
The soul at once to Heaven springs."

This Tetzel came to Jüterbogk near Wittenberg and attracted crowds of purchasers from all directions, including many from Wittenberg. Luther discovered in the confessional the pernicious consequences of this disorder, for many of the penitents desired to hear nothing more of repentance and amendment, because, as

they contended, they had paid for their sins. Luther now began to preach mightily against Indulgence, but it availed little, and a number of eminent priests, to whom he appealed, would say nothing against the pernicious traffic. He then, on the **31st of October, 1517,** nailed **95 Theses** against indulgences to the door of the Castle Church at Wittenberg, so that all who would come to church on the following day—being "All Saints Day"—could read them. *This was the beginning of the Reformation.* In those 95 theses Luther declared that the Pope had no right to forgive sins for money, that when our Lord said: "Repent, etc.," He meant that the whole earthly life of His believers should be a continual repentance, and that faith in Christ was the only ground for Salvation.

Luther's theses attracted great attention; in the incredibly short space of fourteen days they had not only reached Rome, but had spread throughout all Germany, and soon after became generally known throughout the whole of Europe. Everywhere the movement met with much favor and men rejoiced at the boldness of the monk; whilst on the other hand there were no doubt also such—especially the friends of Luther—who thought with terror of the stake. It is very evident that the Pope could not long remain silent, although he at first regarded the whole matter as a petty quarrel among the monks, and even praised friar Martin as a remarkable genius. He, however, soon changed his mind, and demanded that Luther should recant. But Luther firmly refused, although he at that time still entertained a very high regard for the Pope. He respectfully requested that he be first taught differently from the Sacred Scriptures, else he could under no circumstances retract. But the arrogant Pope would not yield to such an insignificant monk, and designed to make short work with him and his cause, by putting him under the ban. He issued a bull dated June 15th, 1520, in which Luther was pronounced a heretic and his writings ordered to be burned. Upon this Luther took another step in advance, and formally renounced

the papacy by publicly burning the papal bull on the morning of December 10th, 1520, before the Elster gate of Wittenberg in the presence of a large number of spectators, among whom were many doctors and students.

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22. THE DIET AT WORMS.

After the death of the Emperor Maximilian (1519), **Charles V.,** of Spain, was elected Emperor. The Elector of Saxony, Frederick the Wise, who had declined to accept the imperial crown, asked of him that the affair of Luther be presented and discussed at the *diet* to be held in the city of *Worms* in 1521. This was conceded and the Emperor promised Luther a safe conduct to and from Worms. His friends advised him not to go, and even after he had set out, admonished him to return, for fear the safe conduct would be ignored and he be violently dealt with. Luther, however, discarded these fears and solicitations of his friends with true Christian heroism, saying: "If there were as many devils in Worms as tiles on the roofs, I would still go thither," and trusting in his Lord he proceeded on his journey. The friends of the Pope had hoped that he would not obey the Emperor's summons, and when they heard he was on the way were filled with alarm. They feared for their wretched cause and hence resorted to all manner of intrigue and stratagem to hinder his entering Worms, but Luther was undaunted and said: "I go whither I am summoned." His journey seemed a triumphal march; everywhere the whole populace was aroused and flocked to see this bold monk, and on April 16th, 1521, he entered the city amidst a dense mass of people. When on the following day he was conducted to the diet chamber, the streets and windows and even the roofs of the houses were crowded with the populace. The throng in the streets through which he had to pass was so great that the marshal who conducted him was compelled to order the opening of some private houses, and he led Luther

through the gardens and private passages to the place where the diet was sitting. At the entrance of the diet-chamber stood a valiant knight, the eminent George of Freundsberg, who tapped him on the shoulder, and shaking his head said kindly: "Poor monk, poor monk, thou art now going on a way to make a nobler stand than I or many a captain have ever made in the most sanguinary battle. But if thy cause is just, and thou art right, fear nothing and go forward in the name of God, He will not forsake thee." Luther went forward with confidence, even if his heart did beat violently as he appeared before the imposing assembly. Before him sat the Emperor, Charles V., on his throne, and arranged on either side, his brother, the Archduke (afterwards King Ferdinand), six electors of the empire, twenty-four dukes, eight margraves, thirty archbishops, bishops and abbots, seven ambassadors, the deputies of ten free cities, the papal nuncios and a great number of princes and counts—in all, two hundred and four persons of rank—together with over five thousand persons in the hall and ante-chamber and at the windows, all eagerly looking upon Luther. When he was asked whether he was willing to retract his writings, he requested time for reflection that he might not act imprudently and that he might answer without offending against the Word of God. This was granted, and the next day he appeared in order to make his defense. When he was again urged to retract his writings, and a clear, concise answer was demanded, he replied in a firm voice: "Unless I am convinced by Scripture or other clear proofs, I neither can nor dare retract anything for my conscience is bound to God's Word. I cannot submit my faith either to the Pope or councils, because it is clear that they have frequently erred and contradicted each other, and it is neither safe nor advisable to act against conscience. HERE I STAND; I CANNOT DO OTHERWISE; SO HELP ME GOD! AMEN!" However much the friends of Luther, and especially the eminent Elector Frederick, were surprised and delighted at this frank and open confession, Luther was still pronounced a HERETIC

and put under the ban of the empire. But the Emperor kept his word and permitted him to return home unmolested. The imperial decree of the ban was not published until May 26th, after many of the princes favorable to Luther and his cause had left the diet, but it was falsely antedated May 8th. In this edict the Emperor said, that he pronounces this devil in the disguise of a human being and a monk's gown an outlaw, and that after the expiration of the twentieth day no one shall harbor him or give him food and drink, under pain of incurring the charge of high treason, but to seize him wherever found and deliver him under sure guard to the Emperor. The edict concluded: "If any one of any rank, class or condition, act contrary to this our Christian and imperial order, proceedings will be taken against the same according to the forms of the ban and sentence of outlawry."

On the 26th of April Luther left Worms, conducted by the imperial herald, whom, however, upon his arrival at Freyberg, a few miles from Worms, he dismissed with thanks. As Luther was traveling through the Thüringian forest near Waltershausen, on the 4th of May, 1521, he was seized by several armed knights who dragged him out of his carriage with seeming violence, threw a military cloak over his shoulders, and placing him on a horse, in a few moments vanished with him in the gloomy forest. They rode through the forest until eleven o'clock at night, when they arrived at the **Wartburg.*** These knights acted under instructions from the Elector, Luther's friend, who desired to bring him to a secure place until the first storm had subsided. Upon the Wartburg Luther was kept like a noble prisoner; he was dressed in the garb of a knight, was compelled to let his beard grow and to carry a sword, and was known as Knight George.

Luther could, however, not be idle in his exile. Having begun again to build up the Church which had fallen into decay, he was determined to continue the work. He resolved to trans-

* A castle belonging to the Elector of Saxony, near Eisenach.

The Wartburg.

late the **Holy Bible** into pure German, so that the Word of God in its purity could be studied by the people. A number of translations of the Bible existed. These were not, however, from the original text (Hebrew and Greek) but from the Latin Vulgate, and in many respects unintelligible and full of errors. On the Wartburg, Luther, by the help of God, in a very brief period of time, completed his admirable translation of the New Testament, besides publishing the first part of his Church Postil—a work conferring great blessings upon the people. Indeed, it is astonishing how much Luther wrote in the short space of twenty-five years. It has been calculated that a transcriber, writing rapidly for ten hours a day, would spend a whole lifetime in transcribing every thing which Luther wrote. Beside this voluminous writing he did so much other work which it would be a very difficult matter for any other individual to imitate.

After spending ten months on the Wartburg, Luther heard of disturbances which had broken out at Wittenberg. The so-called Zwickau Prophets had gone there, and among other things preached against what they called "The devil's work of Infant Baptism," producing great confusion thereby. This was the signal for his departure. Nothing could now restrain him, and he hastened, without permission from the Elector, May 3d, 1522, from his place of exile and appeared suddenly in Wittenberg to the joy of all the true friends of the Reformation. For a whole week he preached night and day against the fanatics who had threatened great mischief, and succeeded in soon reestablishing order. He now continued in the great work of translating the Bible with manifest zeal, assisted by several competent friends, so that in 1534 the whole Bible was printed in the German language.

The Catechism.—Luther's Small Catechism was published in 1529. The Elector of Saxony had commissioned him to visit the churches and schools in the Electorate and to inquire into their general condition. He was completely surprised at the great ignorance in divine things which he

discovered, both on the part of children and adults, of the laity and clergy. In his preface to the Small Catechism he says: "Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers." For ministers and teachers he wrote the large Catechism. The SMALL CATECHISM is a classic book for the school and family, and a jewel which to this day remains unexcelled both as to contents and arrangement. Joachim, Duke of Anhalt, wrote on the flyleaf of his Catechism: "Next to the Bible, I prize this book." Frederick II., Duke of Silesia, requested to be buried with this book in his hand. Already in the XVI. Century Luther's Small Catechism was translated into thirteen languages, and afterwards into many more, so that to-day it can be studied in more languages than any other book, except the Bible.

The Hymn Book.—The first collection of German hymns was published by Luther in 1524, and it contained *eight* hymns. New ones were added from year to year, so that when Luther died, the number had increased to one hundred and fifty, of which he had himself composed thirty-seven. He also composed some most admirable melodies, as the one to that powerful hymn, "A mighty Fortress is our God," and others. The hymns and melodies were quickly learned by the people and everywhere sung, so that the hymns became a powerful factor in spreading the true doctrine.

The Bible in English.—In the last quarter of the XIV. Century, the first translation of the Bible into English by Wycliffe appeared. It was not made from the original languages, but from the Latin Vulgate. The next was by William Tyndale, who used all the aids of his time which he had at command. He was followed by Coverdale, who put forth a complete translation of the Bible in 1535; it was, however, inferior to Tyndale's, being made from different translations and not from the original. A revision was afterwards made by John Rogers, called Matthews Bible, 1537. A very imperfect revision called the *Great Bible* appeared in 1539. Numerous other revisions and translations of greater or less merit followed, until in 1611 the present English Bible, called King James' Version, was completed. In 1604 King James of England appointed fifty-four learned men to furnish a new translation. Forty-seven of these men accepted the charge and faithfully performed their work. Another revision is now in progress, the New Testament having appeared in 1881. No translation has, however, reached the high standard of excellence *which is universally conceded to* LUTHER'S GERMAN BIBLE.

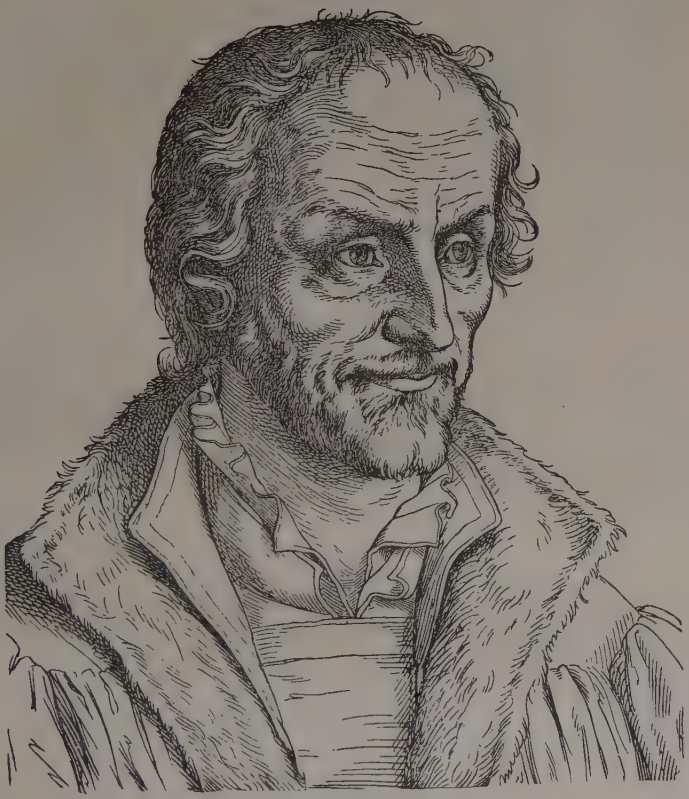
23. THE AUGSBURG CONFESSION.

Rapid progress had been made by the Gospel and it had gained entrance into many countries. Monasteries and convents were abolished, the priests were permitted to marry, and services were conducted in the language of the people. The Evangelical (Lutheran) Church had assumed a permanent form, and the princes had united in a league to protect themselves against the Roman Catholics. Overagainst this the Roman Catholic princes published an edict at the second diet at **Speyer,** held in the year 1529, revoking the resolution passed at one held three years previous at the same place, granting to all religious liberty until a council should "re-establish unity by the Word of God." The edict by which this was nullified set forth that: there be no further innovations in religion; that where Luther's doctrine had not yet been introduced, its introduction shall not be permitted, and that where it existed it shall not only be no further extended, but that the "mass" should be again introduced, the ministers should avoid all disputed questions and should use and explain the Scriptures only as they have been hitherto used and explained in the Roman Church. The Evangelical States protested against this resolution, presenting their famous protest to the Diet, April 19th, 1529. This circumstance gave rise to the name **Protestants.**

The protest was very ungraciously received by the Emperor, who resolved to hold another diet the following year where the matter of the Protestants should be adjusted. This diet was called to meet at **Augsburg** early in the year 1530. It was the object of the Pope as well as the Emperor utterly to uproot the Evangelical doctrine. To this the Evangelical Princes would, however, by no means submit. It was therefore the purpose of the diet to adjust the religious controversy. LUTHER wrote out the most important Evangelical articles of faith. MELANCHTHON enlarged upon these and arranged them into a confession of faith, which is universally known as the **Augsburg Confession.**

The Elector of Saxony accompanied by his theologians went to Augsburg. Luther remained at Coburg, as he was still under the ban of the Empire, which made it unsafe for him to go beyond the domains of his Elector. The 25th of June was the day upon which the Confession was read in presence of the Emperor and diet. The Emperor demanded that it be read in Latin; but the Elector John insisted, that being on German soil, it should be read in German, which was finally conceded. The Chancellor Dr. Baier now read the twenty-eight articles of the Confession in such a clear voice, that the thousands which had assembled in the court-yard of the castle, understood every word. Many of the opponents were astonished at this doctrine which made such a favorable impression upon them. The Evangelicals were now encouraged and full of confidence. Seven Dukes and two free cities had signed the Confession. The Roman Catholic theologians declared that they could refute the Confession by the church fathers, but not with the Bible. Upon this, Duke George, of Saxony, an arch-enemy of Luther, replied: "Well then the Lutherans are entrenched in the scriptures, and we are along side of it."

Philip Melanchthon was the author of the Augsburg Confession. He enlarged on the articles of faith previously prepared by Luther and presented to a convention held at Schwabach—hence called the *Articles of Schwabach*, also the *Torgau Articles*—and prepared the Confession on their basis. Born in 1497 at Bretten, in the Palatinate, he entered the University of Heidelberg when only thirteen years of age, and when sixteen years old he already published a Greek grammar. In his seventeenth year he obtained the Master's degree, and in his twenty-first year he was called as Professor of the Greek language to Wittenberg. His name was originally *Schwarzerd* (black-earth) which Luther translated into Greek, Melanchthon. His fame soon spread throughout all Europe, and attracted to him thousands of hearers from all countries. Because of his superior talents, fine culture



Philip Melanchthon.

and great learning, he received the title: "The teacher of Germany." He outlived Luther and died *April* 19th, 1560, *weary of Life and anxious to depart.*

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24. LUTHER'S DOMESTIC LIFE, AND DEATH.

In the year 1525 LUTHER was married to CATHARINE VON BORA with whom he lived a very happy life. His benevolence

was remarkable, exceeding the liberality of many who are wealthy. As a father he was very strict and endeavored to rear his children in the fear of the Lord. On one occasion he would not suffer his son HANS, because of some wrong he had committed, to appear before him for three days, saying: "I would sooner have a dead son than a disobedient one."—On the other hand he was very kind and affectionate, so that his children not only feared, but most sincerely loved him and confided in him. In consequence of this truly christian discipline at home, his children were well-behaved, and grew up respected by all who knew them. Luther was the father of six children. *John*, the oldest, became a lawyer, and died in Kœnigsberg, in 1575; *Elizabeth and Magdalena* died young; *Martin* studied theology, but died before he had finished his studies; *Paul* studied medicine and became physician to the Elector of Saxony; *Margaretha* was married to a Prussian nobleman.

Luther was a very earnest man, but at the same time friendly and kindly disposed toward every one. In spite of much ill health, he was very diligent. He preached very frequently, lectured to the students every day, was obliged to undertake many journeys, to answer innumerable letters, to receive visits of many strangers and give them advice, and employed two or three hours daily in communing with God in prayer. By means of his numerous publications Luther might have become a wealthy man, a publisher offering to pay him annually fourhundred dollars (a very large sum at that time) for them. He would, however, take nothing, although he received but a meagre salary, so that, because of his liberality, he often lacked the means for the most ordinary necessities.

During his whole life Luther enjoyed comparatively little good health; but especially during the last few years of his life was he afflicted with great bodily suffering. About this time family difficulties arose between the counts of Mansfeld, his former sovereigns, and the counts desired to adjust matters by submit-

ting the difficulties to the arbitration of exemplary men. They therefore requested Luther to come to *Eisleben*. Luther consented to undertake this difficult journey, although he realized his approaching end.—He had the pleasure of seeing the counts reconciled; but his illness increased, and on the 16th of February assumed such a grave character, that he realized his speedy dissolution, and remarked several times: "Here in Eisleben I was born and baptized, what, if it should also be the place of my death!" During the night from the 17th to the 18th of February the oppression of his chest increased to such an extent that his friends watched at his bedside. Every effort to relieve him by the administration of medicine was fruitless. He prayed fervently and exclaimed three times in succession: "Father, into thy hands I commend my spirit!" When Dr. Jonas asked him: "Reverend Father, are you willing to die in Christ and in the doctrine which you preached?" Luther answered loud and distinctly—**"Yes,"** and died with folded hands as if in prayer. His death occured February 18th, 1546, at the age of 62 years, 3 months and 8 days.

Luther's death was an occasion of the deepest mourning. The Elector ordered that the body be brought to Wittenberg. Electors, Dukes and common citizens, men and women, old and young, all mourned with bitter tears when the news of the death of the Reformer of the Church became known. The young count of Mansfeld with forty-five noblemen accompanied the corpse to Wittenberg. Every city and village through which the funeral cortege passed manifested its loss in the deepest grief. The funeral took place February 22d amid such an immense concourse of sorrowing people as Wittenberg had never before seen. His remains were buried in the Castle Church, on the door of which, 29 years before he had nailed his famous theses.

25. THE REFORMATION IN OTHER COUNTRIES.

About the time when Luther began his work in Germany, ZWINGLI arose in SWITZERLAND and took a bold stand against the papacy. Zwingli and Luther agreed in many points of Christian doctrine; but there were also many important points in which they differed. This was especially the case with the doctrine concerning the holy Sacraments. Zwingli regarded these only as signs, representations and memorials. He insisted that in the Lord's Supper the communicant eats the bread and drinks the wine only in remembrance of Jesus; that bread and wine only *represent* the body and blood of Christ. Over against this, Luther firmly held fast to the word of the Scriptures and taught: "The Body and Blood of Christ are truly received *in, with and under* the bread and wine."—Philip, the Landgrave of Hessen, was very desirous of bringing about a union between Luther and Zwingli and their respective adherents. For this purpose he instituted a conference at **Marburg** in October, 1529, which, however, did not bring about the end aimed at. Luther said: "Since I see the text of my Lord Jesus Christ written 'This is my Body' I must confess and believe that the Body of Christ is really present." This the Swiss would not admit, wherefore Luther also rejected Zwingli's hand, saying: "You possess a different spirit."

Zwingli and his adherents then left and formed a new religious organization which they called the *Reformed Church.* In Basel *Oecolampadius* labored in the spirit of the Reformed, and in the city and canton of Berne the same doctrine also met with success. Only the five primitive cantons adhered to Roman Catholicism. In 1531 war broke out between the Zwinglians and the Roman Catholics of the primitive cantons, in which Zwingli was among the slain.—French Switzerland also came under the influence of the reformatory movement. In Geneva the new doctrine was publicly acknowledged in 1535, which was afterward confirmed by JOHN CALVIN.

Ulrich Zwingli, the son of a Bailiff, was born January 1st, 1484, at Wildenhaus, in Switzerland. He studied in Basel, Berne and Vienna, and when in his twenty-first year, became priest in Glarus. In 1516 he was appointed priest and preacher at the *Church of our Lady at Einsiedeln*, renowned for a statue of the virgin that was said to work miracles, and hence was annually visited by thousands of pilgrims. Even to this day thousands of Roman Catholic pilgrims visit this church every year. Zwingli boldly preached against such superstition. When in 1518 he became priest at *Zürich*, he took a firm stand against the indulgence vender *Samson*, who here carried on the nefarious business similarly to Tetzel in Saxony, only that he offered his wares cheaper, taxing sin at a lower rate. The council of the city of Zürich sustained Zwingli. In 1524 he succeeded in abolishing the mass. Not satisfied with this, things which Luther wisely retained, such as paintings, altars, baptismal fonts, church decorations, organs, bells, etc., were condemned as Roman Catholic, destroyed and burned. In the meantime the Roman Catholic Cantons treated the Reformed Cantons with great cruelty. At length a crisis came, war was declared, and October 10th, 1531, the battle of Cappel, where 8000 Catholics were opposed by about 1200 Zürichers, was fought. Zwingli, well armed, was chaplain of the Reformed. He soon fell on the field of battle, together with a large number of his adherents. A Roman Catholic soldier asked him when at the point of death, to worship the Virgin Mary. He shook his head and—was thrust through the neck with a sword.

John Calvin was born in Picardy, France, on the 10th of July, 1509. He studied in Paris and devoted himself to the office of the ministry. As soon as the news of Luther's work and teaching reached France, Calvin was filled with such enthusiasm for the doctrine of the Protestants, that he at once publicly defended them. Because of this he was compelled to leave Paris and arrived at Geneva in 1536. Here the minister Farrel approached him, stating how much his services were needed there and demanded of him to remain. He, however, hesitated, desiring to devote himself to study and intellectual labor. Upon this Farrel said: "If you refuse your aid in God's work in this time of need, the curse of God will rest upon you and your studies." This appeared to Calvin a divine menace, and he remained. He at once set to work to introduce a most strict church discipline, for which reason he was banished from Geneva after a residence of two years. He went to Strasburg and after spending three years in that city, he was invited to return to Geneva, which he did in 1541. Calvin's doctrine was essentially the same as that of Zwingli. He

set forth the doctrine of Election according to which "God has predestined some individuals to salvation, and foreordained all others to eternal condemnation." He died at Geneva in 1564.

The Reformed doctrine also spread into some countries where Luther's doctrine at first prevailed. Elector Frederick III. of the Palatinate went over to the Reformed church in 1559, and by appointing Calvinistic teachers and preachers, he forced the Reformed doctrines upon his originally Lutheran province. He directed two Heidelberg professors, Ursinus and Olevianus, to prepare the "Heidelberg Catechism" in 1562.

From Germany the Lutheran Reformation extended into **Sweden,** where it acquired complete and exclusive predominance in 1527 (Gustavus Vasa), **Denmark, Norway** and **Iceland** (Frederick I., 1527), into the **Baltic Provinces** COURLAND, LIVONIA and ESTHONIA. In these countries the Lutheran Confession alone prevailed. From Switzerland the Reformed doctrine was carried to ENGLAND (Elizabeth, 1563), SCOTLAND (John Knox, 1572), Ireland and Holland. In all these countries the blood of martyrs was shed.

Massacres and Fanaticism.—In **France** the Reformation was crushed out with much blood-shed. In the year 1570 equal rights were granted to the Protestants (called Huguenots, because they held their meetings at night), by which they obtained free exercise of their religion. The most eminent men of the Protestant faith had been invited to a wedding and were assembled in Paris on the eve of St. Bartholomew's day, August 24th, 1572. Suddenly at midnight, the castle-bell tolled. This was the signal for the butchery of all Huguenots. In Paris the bloody tragedy continued incessantly for four days. None were spared, neither children, women nor the aged. Couriers were dispatched throughout the provinces with the murderous decree, and the slaughter was renewed. The number of the slaughtered is variously given from 30,000 to 100,000. Pope Gregory XIII. was so overjoyed upon receiving the news of the terrible butchery that he commanded all the bells in Rome to be rung, a grand *Te Deum* to be sung, and a medal to be struck in honor

of the glorious victory of the church. The Evangelical doctrine was similarly uprooted in Spain and Italy. The order of Jesuits, founded by Ignatius Loyola in 1540, aided in the suppression of Protestantism.

Religious fanatics arose in Zwickau in the time of Luther. The clothweaver *Storch* and the preacher *Thomas Münzer* were the leaders. They condemned Infant Baptism and taught that every adult must first "believe" and then be again baptized; from this they received the name ANABAPTISTS. The Iconoclast *Carlstadt* in Wittenberg, who had been an adherent and co-laborer with Luther, joined these fanatics. Luther stood up firmly and preached against such fanaticism, for which he was greatly abused by those violent agitators. In 1524 the "Peasant War" broke out in the Black Forest. The following year the disturbances spread over a large extent of country. Münzer was at the head of the rebellious peasants, and excited to the wildest fanaticism. Thousands were murdered with unmerciful cruelty; monasteries, castles and courts were attacked and destroyed. — Luther, in his reformatory work always firmly maintained civil authority, and preached that, *the Gospel secured spiritual liberty, but did not subvert civil government and social institutions.* He always admonished to peace, appealing earnestly to the conscience of princes as well as to that of the peasantry. When the factious malcontents became still wilder and gained greater ascendancy, he called upon the princes to put down the satanic rebellion, which was speedily done at Frankenhausen, May 15th, 1525. Münzer was captured and beheaded. This fanatical insurrection caused the death of one-hundred thousand people.

In the year 1534 **Muenster,** in Westphalia, became the gathering place of the Anabaptists. The tailor *John Bockhold*, of Leyden, the baker *Matthiesen*, of Harlem, and others found fanatical coadjutors in the Protestant minister *Rottmann* and the burghers *Knipperdolling* and *Krechting*, and proclaimed the beginning of the Millennium. They gained many adherents and

soon succeeded in making themselves masters of the city. The council was deposed, churches sacked, and John Bockhold was proclaimed King under the name "John of Leyden." Polygamy was introduced, and the wildest licentiousness practiced. The city was besieged and captured, and the leaders were executed. King *John* with his governor *Knipperdolling,* and chancellor *Krechting* were pinched to death with red-hot tongs, and then hung up on the tower of St. Lambert's church in iron cages. (These cages were only removed in the winter of 1882 when the tower was taken down to be re-erected). Some of the Anabaptists took refuge in England from whom in later years the **Baptists** originated.

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26. ASSISTANTS IN THE REFORMATION.

Melanchthon, the son of an armorer, who, as a spiritual armorer, prepared for the Church in her great Confession of faith both shields and weapon, stood faithfully by Luther. Among the other assistants worthy of special notice must be mentioned, **John Bugenhagen** (died 1558), of Pommerania—hence called Dr. Pommeranus.—He was specially gifted to lead in ecclesiastical matters. For this reason he was called into other states to introduce the Reformation. He was finally appointed General Superintendent in Wittenberg.

Spalatin (died 1545) was court chaplain and finally superintendent at Altenburg. He exercised great influence at the court in behalf of the Reformation.

Still more intimately connected with Luther was the minister **Frederick Myconius** (died 1546) who when a boy begged of Tetzel to give him an indulgence free of charge. When a monk, his experience in striving for peace was similar to that of Luther. At his death he was Superintendent in Gotha.

Justus Jonas (died 1555) was a learned and eloquent preacher and Superintendent in Eisfeld.

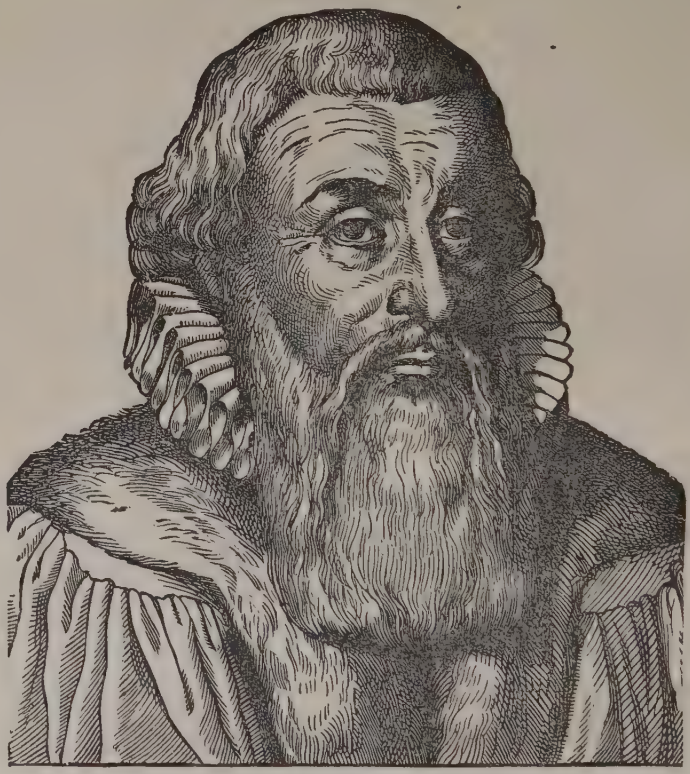
Caspar Cruciger (died 1548) assisted Luther in the translation of the Bible, and was diligent in introducing the Reformation into Leipzig.

Lazarus Spengler (died 1535) was Recorder in Nürnberg. He was a delegate to the diet at Worms, and also to that at Augsburg, and labored for the Evangelical cause.

John Brenz has received the title "The Württemberg Reformer." He was persecuted and obliged to flee; but God wonderfully sustained him. He died in 1570 and was buried in the cathedral church in Stuttgart.

Paul Speratus preached in the cathedral of St. Stephen in Vienna. He is the author of the hymn "Es ist das Heil uns kommen her"—"Salvation now to us has come." He was obliged to flee, but received an appointment in Prussia and died in peace in 1554.

Following close upon the Reformation there came a time of sifting of the Church. Whilst Luther yet lived the signs of the times were portentious, and he anticipated that a storm of tribulation for the Church was gathering. He writes: "I have prayed to God with great earnestness that He would restrain the counsel of the Papists, and not permit war to break out in Germany during my lifetime." After his death war broke out and raged with terrible fury, not only against the Church from without, but within the Church itself. The Lutheran Princes had formed a league at Smalcald against every assailant, including the Emperor Charles V., who labored zealously to bring them under the power of the Pope again. War broke out in 1546 and in the following year the Protestants were defeated, the Elector of Saxony made a prisoner, and Charles V. was master of Germany. He now had an order of faith prepared which was called the *Interim*, because it was commanded that both Protestants and Roman Catholics should, *for the time being*, be guided by it. This demand amounted to an almost total suppression of the Reformation, hence the expression became popular among the Protestants: "The Interim has the rogue behind him." This "Interim" could only be introduced *by force*. In southern Germany alone over four hundred faithful Lutheran ministers, together with their wives and children wandered about homeless exiles and outlawed by the government. Not until the religious peace concluded at Augsburg in 1555 did the Protestants gain equal rights with the Roman Catholics.



John Arndt.

[Arndt was one of the most edifying writers of the Church. Spener ranks him next to Luther. He was born at Ballenstaedt, in Anhalt, in 1555, and studied at Helmstädt, Wittenberg, Strassburg and Basel. In 1583 he became pastor at Badeborn. On account of his faithful adherence to the truth, he was deposed by Duke George, and went to Quedlinburg, where he labored for 9 years. In 1599 he accepted a call to Brunswick; in 1608 to Eisleben, and in 1611 he was appointed by the Duke of Celle as Court-preacher and General Superintendent of the Church in his domain—a position which he filled until his demise in the year 1621. He was accustomed to say: "Christ has many *servants*, but few *followers*." His treatise on "True Christianity," the best work of the kind that has ever appeared, was issued in 1605–1609. Translated into English by Dr. C. F. Schaeffer. It can be obtained at the Pilger Book Store, Reading, Pa.]

Within the Church there had also arisen a sharp conflict concerning the true doctrine. Numerous controversies had been called forth by men who were not satisfied to receive the plain Word of Scripture, but in various ways substituted their own ideas as expressive of the sayings of Christ. Men of heroic zeal, however, did not permit the bitter conflict to discourage them in their efforts to deliver to future generations the precious treasures of grace secured by the Reformation.—The greatest danger the Church had to fear was from *Crypto-Calvinism* (Secret Calvinism). Men professing to be Lutheran, yet denying some of the distinctive Lutheran doctrines, especially the scriptural doctrine of the Lord's Supper—the presence of the glorified body and blood of Christ in the Holy Sacrament of the Altar—secretly endeavored to bring the Church of the Redeemer over to their Zwinglian and Calvinistic errors. These Crypto-Calvinists secretly endeavored to have every prominent position filled by persons of their own views, and to secure the control of the Church by anonymous Calvinistic books. Among those who resisted these innovations and labored zealously for the preservation of *sound doctrine* were John Brenz, Joachim Westphal, Tilemann Heshusius, Martin Chemnitz, Nicolas Selnecker, Jacob Andreæ, John Gerhard, David Chytraeus, Andreas Musculus and others. In order to restore the unity in the spirit, which the Apostle declares is the only proper bond of union, Eph. 4: 3, it was necessary to establish a unanimous confession in which the doctrines in controversy would be clearly and distinctly set forth as taught in God's Word. This confession was prepared at Bergen by the Theologians Andreæ, Chemnitz, Nic. Selnecker, Chytraeus, Musculus and Koerner in the year 1577. It was called the **Formula of Concord;** was received with expressions of thanksgiving throughout the whole Church, and only looked upon with disfavor by those who preferred human opinions to sound doctrine. It was published, together with the other confessional writings of the Church, in one volume, under the title of **Book of Concord,** and promulgated on June 25th, 1580, the fiftieth anniversary of the Augsburg Confession. It was at once signed by *three* Electors, *twenty-one* Dukes, *twenty-two* Counts, *four* Barons, *thirty-five* free Cities, and between *eight* and *nine thousand* Ministers, which numbers were in a few years largely increased.

In that age the seed of God's planting grew and flourished and bore fruit. The present generation of Christians might well rejoice if it possessed the earnest spiritual life of those fathers. Call to mind the faithful vigilance of John Arndt (1621), who wrote the "True Christianity," Valerius Herberger, Philip Nicolai, Henry Mueller, Christian Scriver,

and the devotional books they published, which to this day furnish us the true spiritual nourishment. Among the men of great learning, especially theologians, may be mentioned: Leonhard Hutter, John Gerhard, N. Hunnius, Con. Dannhauer, Abraham Calovius, A. Quenstedt, W. Baier, D. Hollaz, etc., by whose teachings the power of God was made manifest in the Church.

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27. GUSTAVUS ADOLPHUS AND THE THIRTY YEARS' WAR.

The peace of Augsburg had granted religious freedom to the Lutherans in Germany, but the papists only waited for a convenient opportunity to deprive them again of the privileges they had secured. The Jesuits declared that it was a great sin to come to an agreement with the enemies of religion, and exhorted all Roman Catholic princes to wash away, in the blood of the heretics, as they called the Lutherans, the guilt which they had thus incurred.

The Emperor, being the head of the Roman Catholic party, took severe measures against the Protestants, going even so far as to lay strictures on their civil rights. In order to protect their political as well as their religious liberties, the Protestants formed a union May 4th, 1608, with Frederick IV., the Elector Palatine, at its head.

In *Bohemia* there still lived many adherents of Huss, who enjoyed perfect toleration under their kings, the arch-dukes of Austria. But when the Emperor began to encroach upon their rights, and the Archbishop of Prague demolished their church at Clostergrab, and the abbot at Braunau closed their church at that place, they, in 1618, seized three councilors and threw them from the window of the Bohemian council chamber at Prague, compelled the Catholic clergy to flee, took up arms, deposed King Ferdinand, and chose the Reformed Elector, Frederick V., s king (1619). Count Thurn at the head of an army repeatedly routed the imperial troops. The Catholic princes now crowded

to the Emperor's aid, and although the Protestant princes of Germany sent some troops to assist the Bohemians, the combined aid received from their allies was not sufficient to compete with the imperial forces numbering 30,000, with which the Emperor Ferdinand again conquered the whole of Bohemia. He routed the Bohemians at Weissenberg near Prague, the new king was compelled to flee, and all Protestant ministers were banished from the country. Not content with the conquest of the Bohemians and the tyranny to which they were now subjected, the Emperor treated with equal severity *all the Protestants* in his dominions until they were driven to despair. The war continued and under the leadership of the able Generals Wallenstein and Tilly, the imperial troops overran both Germany and Denmark, and everywhere defeated the Evangelical Princes. The Protestants there received even more rigorous treatment, and Luther's doctrine was everywhere suppressed. In 1629, the Emperor was victorious throughout the whole Empire and promulgated the *Edict of Restitution*, by which the Evangelical Princes were commanded immediately to give up all churches and church properties that had come into their possession since the peace of Passau. The severity of these measures can be seen by the mention of but the single province of *Silesia*, in which more than one thousand churches were taken from the Lutherans. Thick darkness now hung over the Church, and it appeared as if religious liberty were totally crushed. But God in His providence can turn darkness to light. He had chosen a liberator of Protestantism in the person of GUSTAVUS ADOLPHUS, KING OF SWEDEN, who came to the aid of Germany.

Gustavus Adolphus landed at Usedom on the Pommeranian coast, June, 1630, with 15,000 men. He soon drove the imperialists out of Pommerania. Securing the coöperation of the Electors of Saxony and Brandenburg he completely routed Tilly at Breitenfeld near Leipzig and shattered the supremacy of Roman Catholic Austria at a single blow. Hailed as the lib-

erator of Protestantism, he marched victoriously towards the Rhine, gathering around him the friendly Germans, and driving out the imperial garrisons. He advanced as far as the Danube, and everywhere freed the Protestants from the oppression under which they had so long groaned. He routed Tilly again on the Lech, April 3d, 1632, and entered Münich. Wallenstein now gathered a new army to take the place of the one which had been well-nigh annihilated by Gustavus' successes, and marched into Saxony. Gustavus attacked the army of Wallenstein at Lützen, near Leipzig on November 6th, 1632, and completely routed it. This victory was, however, dearly bought. Gustavus Adolphus, the renowned Swedish King, the honored saviour of religious liberty in Germany, fell in this battle. His death would have had the gravest consequences for the Evangelical Lutherans had the courage of the Swedes failed with the fall of their King. Wild with rage and sorrow they renewed the attack and overthrew the enemy. They carried the disfigured body of the king from the battlefield. It was laid to rest in the Riddarholm Church in Stockholm.

After various changes of fortune and many battles in which the *Swedes* were generally victorious, defeating the best generals of the Empire, and carrying devastation even to the gates of Vienna, they could propose terms of peace advantageous to Protestantism. The Emperor was, by his numerous reverses and the ominous outlook for the future, forced to end the struggle which resulted in the celebrated **Peace of Westphalia,** which was concluded on the 24th of October, 1648, at Münster. In the evening at 9 o'clock of that day, the articles of the treaty of peace were signed. Immediately the *Te Deum*—"We praise Thee, O God," etc.—was sung, there was general rejoicing and many wept for joy.—The war had continued fourteen years after the death of Gustavus Adolphus, and thirty years since its beginning in 1618. Many cities and villages were reduced to ashes, the fields lay uncultivated, and famine and pestilence had carried away thousands.

Germany had lost two-thirds of its inhabitants, and to the present time has not fully recovered from the effects of this religious war.

[The Rev. Dr. Krauth speaking of this (Cons. Ref., p. 19 ff.) says: "After the final struggle of the Thirty Years' War, Europe seemed ruined; its fields had been drenched with blood, its cities laid in ashes, hardly a family remained undivided. * * * Had a war of three hundred years been necessary to sustain the Reformation, we now know the Reformation would ultimately have repaid all the sacrifices it demanded. Had our fathers surrendered the truth, even under that pressure to which ours is but a feather, how we would have cursed their memory, as we contrasted what we were with what we might have been.

"And shall we despond, draw back and give our names to the reproach of generations to come, because the burden of the hour seems to us heavy? God, in His mercy, forbid! If all others are ready to yield to despondency, and abandon the struggle, we, the children of the Reformation, dare not. * * * The true and the good must be secured at any price. They are beyond all price. We dare not compute their cost. They are the soul of our being, and the whole world is as dust in the balance against them. No matter what is to be paid for them, we must not hesitate to lay down their redemption price. * * * Their price is never paid in vain. * * * If we maintain the pure Word inflexibly at every cost, over against the arrogance of Rome and of the weak pretentiousness of Rationalism, we shall conquer both through the Word; but to compromise on a single point is to lose all, and to be lost."]

At length the long looked-for peace was declared. In the treaty it was set forth and confirmed that the Protestants (Lutherans and Reformed) in Germany, Holland and Switzerland should "*forever*" have equal rights (liberty of faith and conscience) with the Roman Catholics. The Pope has to this day refused to acknowledge this treaty of peace.

Gustavus Adolphus was born in Stockholm, the capital of Sweden, December 9th, 1594. When but in his eighteenth year he ascended the throne. He was one of the most renowned heroes of his age, and the most accomplished prince of his century. He looked upon the danger which threatened his brethren in the faith in Germany as his own, and determined to come to the rescue. With 15,000 men he entered Germany. He began his work of deliverance from the thraldom of popery "With God," and hence God was with him. Not only was his army strictly disciplined, but the spiritual interests of his soldiers were properly cared for, and daily

Gustavus Adolphus, King of Sweden.

morning and evening services were held in the camp. In all things the king afforded his people a good example. Upon reaching German soil he hastened to the relief of the Lutheran city of Magdeburg besieged by Tilly. But before he arrived Tilly had stormed the city and slaughtered thirty thousand men. When the massacre had begun, and no escape was possible, the school children formed in procession and marched over the market-place singing Luther's hymn:

"Lord keep us steadfast in Thy Word,
Curb Pope and Turk who by the sword

Would wrest the kingdom from Thy Son
And set at naught all He hath done," etc.

Enraged at the singing of these Lutheran children, Tilly, as a second Herod, ordered them all to be slain.

After the city had been plundered and the remaining inhabitants subjected to the vilest atrocities and insults by the brutal Catholic soldiery, fire broke out in several streets and soon the whole city was a vast sheet of flame, so that in ten hours nothing, but the cathedral and a few fishermen's huts, remained of one of the finest cities of Germany. Tilly wrote to the Emperor: "Since the destruction of Troy and Jerusalem no such victory has been won as that at Magdeburg." From that day, however, success departed from him. Gustavus Adolphus met him near Leipzig, and completely defeated the victor of thirty-six battles. He followed him into Bavaria and defeated him on the Lech, where Tilly fell mortally wounded. Gustavus was now the conqueror of the whole of Germany. The Emperor again called Wallenstein to the chief command, who, having gathered a new army, met the Swedes at Lützen. On the 6th of November, 1632, the battle began. In the morning the Swedish king conducted the service. The whole army sang Luther's great hymn, "A mighty Fortress is our God," and Gustavus' own battle hymn, "Fear not, O Little Flock, the Foe." The king and his army kneeled down and offered prayer. A dense fog which prevailed rose about 10 o'clock. After the service the king mounted his horse and made an address to the army, and placed the latter in battle array. He gave the watchword "GOD WITH US," then swinging his sword above his head he uttered the word of command, and with the cry of "Onward!" he rushed forward followed by the eager troops. The Romanists were driven from their strong intrenchments; but meanwhile their General Pappenheim arrived with a body of cavalry, and the Swedes were turned back. Gustavus rallied them, but approaching too near the enemy he received a shot in the arm, and, as he turned, another in the back, when exclaiming, "My God, my God," the great and good man fell from his horse mortally wounded. Duke Bernhard of Weimar at once took the command, and the Lutheran army rushed forward with an impetuosity which nothing could resist. Pappenheim fell mortally wounded, the Romish army retreated and the Lutherans were victorious.—The success of Gustavus Adolphus was no doubt owing to his preeminently religious principle, and to the moral influence which his deep-seated piety and his personal worth had over his soldiers.

28. CHURCH SONG.

HEN Luther introduced the language of the people into the service of the Church, he also prepared suitable spiritual hymns to be sung by the congregation. After the long night of the middle ages the morn of the Reformation broke upon the Church, and there followed a burst of sacred song such as the world had never heard before. As early as the year 1523, Luther sang of the martyrdom of Voes and Esch at Brussels. The same year he wrote the hymns: "Dear Christian people, now rejoice," and "Out of the depths I cry to Thee." In his great humility he thought lightly of his abilities, and considered himself too awkward to strike the harp of David. Yet Luther was a poet and a musician of no mean pretensions, and all his productions show him to be a master also in this field. In 1524 the first hymn book of the Evangelical Church appeared. It contained but eight hymns, four of which were written by Luther. Five of the hymns were supplied with the tunes. The title of the book was the following:

"Several Christian Hymns, Songs of Praise and Psalms, in accord with the pure Word of God, from Holy Scripture, composed by different well-learned men, to be sung in Church, as is in part already the custom at Wittenberg."

The same year two other hymn books were published. The

one was called "Enchiridion or Hand-book," and contained 25 hymns, 18 of which were written by Luther. The second, entitled "Spiritual Hymn-Book," for singing in 5 parts, had among 32 hymns 25 of Luther's composition.

In all thirty-seven hymns, each of permanent value, were written by the Reformer. Among those best known are the hymns: "From Heaven above to earth I come," "Come Holy Spirit, God and Lord," "Lord keep us steadfast in Thy Word," and that king of Christian hymns, the battle hymn of the Reformation, "A Mighty Fortress is our God."

By means of these hymns the Reformation sang its way into the hearts of the people, and filled them with the power of the truth which the hymns contained. The spiritual hymns of the early Church were revived and sent forth on their holy mission in excellent translations; new ones were added and were taken up by the people, whose spiritual character they helped to mould. These hymns were sung everywhere: in the streets and fields as well as in the churches, in the work-shop and the palace, by children in the cottage and by martyrs on the scaffold. Luther is the great leader of the choir of sacred singers who, in the purified temple of the Church of Christ, sang the New Testament Psalms, which will never cease as long as there are hearts to praise their God.

Luther was also well pleased with a hymn-book containing the German hymns of the "Bohemian Brethren," published by Michael Weiss in the year 1531.

A marked exception to this almost universal song is found in the countries that came under the influence of Calvinism, which seems to have had a tendency to stifle song, as it rejected the singing of hymns.

The number of German Lutheran hymns at the present day is estimated at from eighty thousand to a hundred thousand. We here mention a few of the more prominent writers of hymns, next to Luther:

Hans Sachs.

Hans Sachs (1494–1576), a contemporary of Luther, lived at Nürnberg and was one of the most noted of the then famous master singers. A shoemaker by trade, he composed a number of good hymns and thus rendered valuable assistance in advancing the Reformation.

Dr. John Graumann (Poliander) was born in Bavaria in 1487. As a zealous Catholic he served Dr. Eck in the capacity of secretary in the disputation with Luther at Leipzig. He was there convinced of the truth as

advocated by Luther and became one of his adherents. He composed the hymn: "Nun lob mein Seel den Herren" (Now praise, my soul, the Lord).

Nicholas Decius was a master in music. He had been a monk but sided with the Evangelical Lutheran doctrine. In 1524 he became pastor in Stettin, where he was put to death by poison in 1529. He is the author of "All glory be to God on high" and "Lamb of God, without blemish, on Calv'ry slain and suspended," etc.

John Schneesing (Chiomusus) of Frankfurt was a minister in Gotha in 1534 and died 1567. He is the author of "Allein zu Dir Herr Jesu Christ" (Alone to Thee, Lord Jesus Christ).

Nicholas Hermann was a pious chorister at Joachimsthal and an intimate friend of his pastor, Matthesius, whose sermons he readily transposed into the form of hymns. His compositions were eminently popular, *e. g.*, "Sunk is the sun's last beam of light," "When my last hour is close at hand," "Ere yet the dawn has filled the skies," "Yea, as I live, Jehovah saith," "Praise ye the Lord, ye Christians." He entered the company of heavenly choristers in the year 1561.

John Matthesius had been converted from Romanism by reading accidently some of Luther's tracts, and left the grammar school of Joachimsthal, of which he was rector, to become again a student at Wittenberg. Luther invited him to become one of the regular guests at his table and admitted him to his most intimate friendship. He wrote a biography of the Reformer, which is still a standard work. From Wittenberg he returned as pastor to Joachimsthal, where he labored for the rest of his life. He wrote some very good and sweet hymns; of which several for the morning, for marriage, a cradle hymn, and for the miners, became very popular. His hymn, "My heart with deep emotion," is found in nearly all Lutheran Hymn-Books.

Paul Eber was the son of a poor tailor. As soon as he was old enough he went to Wittenberg to sit at Luther's feet. Luther invited him to his table, where he met Melanchthon, who took him for his amanuensis. He became Professor of Hebrew and wrote a number of hymns, which have a tone of tenderness and pathos in them. In 1547, when the imperial armies were besieging Wittenberg, he wrote the hymn, "When in the hour of utmost need." During the Thirty Years' War few hymns were used more constantly than this, both in public and private. Two of his hymns for the dying have always been in common use at deathbeds and funerals. The one is, "Lord Jesus Christ, true Man and God;" the other,

"In Jesu's wounds I fall asleep,
They cleanse me from my sins so deep;
Yea, His dear blood, His righteousness,
My jewels are, my glorious dress,
Wherein before my God I stand
When I shall reach the heavenly land," etc.

Another of his hymns is, "Lord God we all give praise to Thee." Eber died in 1569.

Bartholomew Ringwaldt (1530–1598), a preacher in Mark Brandenburg, was a true and faithful crossbearer. In the midst of many trials and distresses he composed and sang many beautiful hymns, prominent among which is: "The day is surely drawing near" (Es ist gewisslich an der Zeit,) "O Holy Ghost, Thou highest Good," "When all with awe shall stand around," "O God, Thou righteous, faithful Lord."

Nicholas Selnecker (1530–1592), born near Nürnberg, already at the age of twelve years occupied the position of organist in the imperial court chapel. In 1549 he lived in Wittenberg with Melanchthon. He became court preacher in Dresden in 1558 and died at Leipzig, having suffered much persecution because of his steadfastness in doctrine. He is the author of "Let me be Thine forever" and "Forsake us not—O Lord be near," "O Lord my God, I cry to Thee!" "We thank Thee Jesus, dearest Friend."

Ludwig Helmbold (1532–1598), born in Thüringia, was co-rector in Erfurth and died whilst superintendent in Mühlhausen. On account of the many hymns which he composed he received the title, the German Asaph. Prominent among his hymns are, "I know that my Redeemer lives" and

"Lord God from age to age secure
The catechism's instruction pure."

Philip Nicolai (1556–1608) was a pastor in Waldeck and was driven away by the Catholics in 1583. He was afterwards preacher at Unna, where fourteen hundred died from the pestilence in 1597. Here he composed two most beautiful hymns, "Wake, awake for night is flying" and "O morning star how fair and bright." He died at Hamburg.

Valerius Herberger (1564–1627) was born in Fraustadt, Poland. His father was also a poet. He became pastor in the city of his birth in 1584, and became widely known as the author of the "Heart-postil." He lived during the terrors of the early part of the thirty years' war. His hymn "Valet will ich dir geben" (Farewell I gladly give thee) was written during a plague in his native city, which carried away seven hundred and forty persons.

John Heermann (1585–1647) was a minister in Silesia who suffered much from the Roman Catholics. Whilst a student he had his home with Herberger and afterwards continued in intimate correspondence with him. Suffering much tribulation he still composed four hundred hymns, prominent among which are: "Lord Thy death and passion give," "O God, thou faithful God," "O Christ, our true and only Light," "Thine honor rescue, righteous Lord."

Martin Rinkart, pastor at Eilenberg in Saxony (died 1648), is the author of "Now thank we all our God," which has been styled the *Te Deum* of Germany.

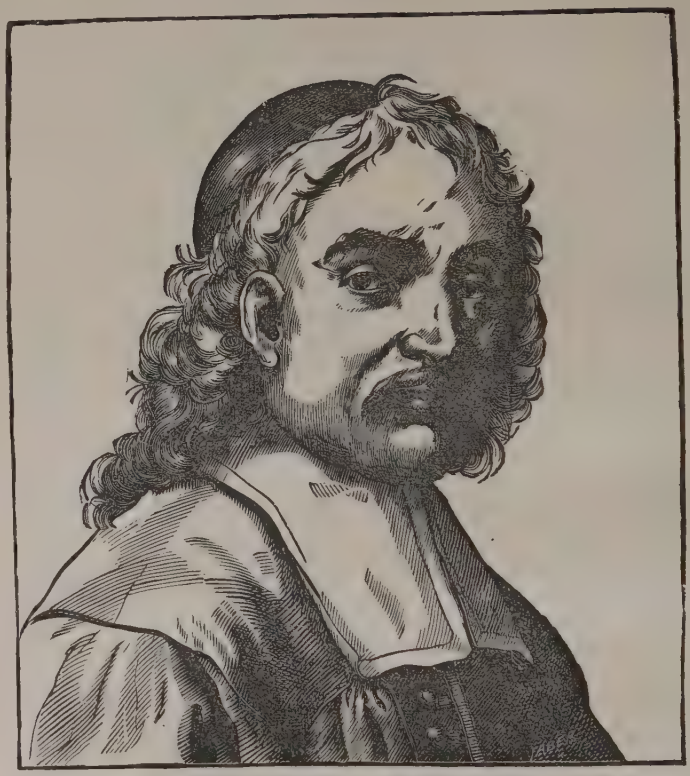
Paul Flemming (1606–1640) was the son of a minister in Voigtland. He studied medicine, and joined an embassy to Moscow. On the journey he composed "In allen meinen Thaten." He is also the author of "Hark, the Church proclaims her honor." He was shipwrecked on a journey to Persia, returned to Hamburg in 1639, and died the next year.

John Matthew Meyfarth (1590–1642), a native of the Grand Duchy of Gotha, was a professor in Coburg in 1617, and closed a life of affliction whilst pastor at Erfurth. He is the author of "Jerusalem, thou city, fair and high."

Joshua Stegmann (1588–1632) was born at Salzfeld in Franconia, studied at Leipzig and in due time acquired a reputation as a man of great learning. He was honored with the title "Doctor of Theology" and made professor. Violenty persecuted by the monks, he died at the age of forty-four years. He wrote the hymn "Abide with us our Saviour."

John Rist (1607–1667), the son of a pastor, was born in Holstein and was pastor at Hamburg. During the thirty years' war he was subjected to much tribulation, in which time he composed his best hymns. Rist published six hundred and eleven hymns, "pressed out of him," as he said, "by the cross." He lived, after peace was again declared, to enjoy many years of prosperity, being appointed Poet Laureate to the Emperor and finally clothed with the rank of nobility. Among his hymns are: "O living Bread from heaven," "Arise the kingdom is at hand," "Eternity! terrific Word!" "Rise, O Salem, rise and shine," "Help us, O Lord, behold we enter," "O darkest woe, ye tears forth flow," and "Sink not yet, my soul, to slumber."

Paul Gerhardt (1607–1676) was next to Luther, the prince of Lutheran hymnographers. He was born at Gräfenhainichen, and when he was eleven years of age the thirty years' war broke out. He studied in Wit-



Paul Gerhardt.

tenberg, became a minister of the Gospel in 1652, and in 1657 was called as pastor of the Nicolai Church in Berlin. He was an eminently pious man and conscientiously faithful to the confessions of the Church. On account of this faithfulness he was banished from Berlin by the Reformed Elector. His hymns are among the most excellent which the Church possesses. Prominent among them are: "Commit thou all thy griefs," "O Sacred Head now wounded," "O enter Lord Thy temple," "O how shall I receive Thee," "If God Himself be for me," "Emmanuel! we sing Thy praise," and the hymn for spring and summer, "Go forth, my heart, and

seek delight." He is the author of 131 hymns, all of which possess great merit.

John Frank (1618–1677) was the son of an advocate in Güben, Saxony. He also became an advocate, councilor and burgomaster of the town, and representative of the province. He ranks only second to Gerhardt as a hymn-writer, and is the author of the following hymns, "Light of the Gentile nations," "Lord to Thee I make confession," "Lord God, we worship Thee," "Jesu, priceless treasure," "Deck thyself, my soul, with gladness."

George Neumark (1621—1681) was librarian to the Duke of Weimar. His hymns give evidence of great trust in God and patience in affliction. He is the author of "If thou but suffer God to guide thee," "My God I leave to Thee my ways."

We have given but a few of the prominent hymn-writers which the Church produced during and since the Reformation. To these might be added the names of scores of others of that age and of more recent times who have enriched the sacred treasury of Church song, such as Müller, Scriver, Schmolk, John Scheffler, T. Claussnitzer, Rosenroth, Deszler, William II., Duke of Saxe-Weimar, John Olearius, Ludaemilia Elizabeth (Countess of Schwarzburg-Rudolstadt), Aemilia Juliane (Countess of Schwarzburg-Rudolstadt), Louise Henrietta (Electress of Brandenburg), and others. During the last and present century England and America have also furnished a large number of good hymns which have exerted a great influence in the Church.

V. THE MODERN ERA.

(1648—19 Century.)

29. THE PIETISTS: SPENER, FRANCKE, ETC.

PAUL GERHARDT, the faithful witness, had scarcely closed his eyes in death (1676), when God raised up other men who recognized what was necessary for the welfare of the Church, and who zealously labored to heal the affliction of Joseph. In the struggle for purity of faith, some men had, in their zeal, gone too far and had themselves mingled strange fire with it. By such men even *John Arndt*, whose "True Christianity" has been instrumental in leading many thousands of souls to light and salvation, had suspicion cast upon him and was accused as an erroist. The period of the Church's bloom, in which the truth was earnestly confessed, was followed by a season of spiritual coldness. The truth of Luther's words had been verified when he said, that "the Word of God is seldom retained in its purity in any one place beyond the period of twenty or at best forty years. The people become accustomed to it, grow cold and receive God's gifts of grace with indifference." The truth of this is evident in our day. *Henry Müller*, who died in 1675, lamenting over the condition of things in the Church, said: "The Christianity of to-day has four dumb church idols, the Baptismal font, the Pulpit, the Confessional and the Altar. It comforts itself upon being

baptized, that it hears God's Word, that it can go to Confession and receive the Holy Sacrament of the Altar, but it denies the inner power of the Gospel." Many thousands at that time still retained the outward form of the true faith, but there was a lack of true heartfelt repentance. The Lord, however, who never forgets His Church, again graciously interfered, and caused it to flourish with new life.

One of the men whom God raised up for this work was PHILIP JACOB SPENER. Upon the foundation of "*Arndt's True Christianity*" and the hymns of *Paul Gerhardt*, he continued to build further. He was deeply affected by the distress of his congregation. As the remedy he recognized God's Word and prayer. He gathered young people around him with whom he prayed and to whom he expounded the Scriptures. His catechetical exercises, intended originally for the children of the congregation, were attended by many of riper years who received much benefit from them. By the introduction of *Confirmation* he sought to arouse the spiritual life of the young. In 1670 he began in Frankfurt to hold the Bible-lectures, which were soon extensively adopted by other pastors. His adherents were called *Pietists*. In 1694 a University was founded at Halle, mostly by pietists, through which pietism was widely disseminated. Halle became the centre of the pietistic movement, and the Pietists were sometimes called "Hallenser."

Spener, in his zeal for true piety, never, in the least swerved from the principles of the Lutheran faith, he only sought to revive living Faith, where dead orthodoxy alone existed. He found in the Lutheran Church the true doctrine in its purity which enabled it more than any other to exhibit the most genuine Christian piety. Hence he labored to convert the outward orthodox confession into an inner living theology of the heart, and a demonstration thereof in true piety of life. He never tolerated unionistic tendencies by which any of the distinctive doctrines of the Gospel as confessed by the Church

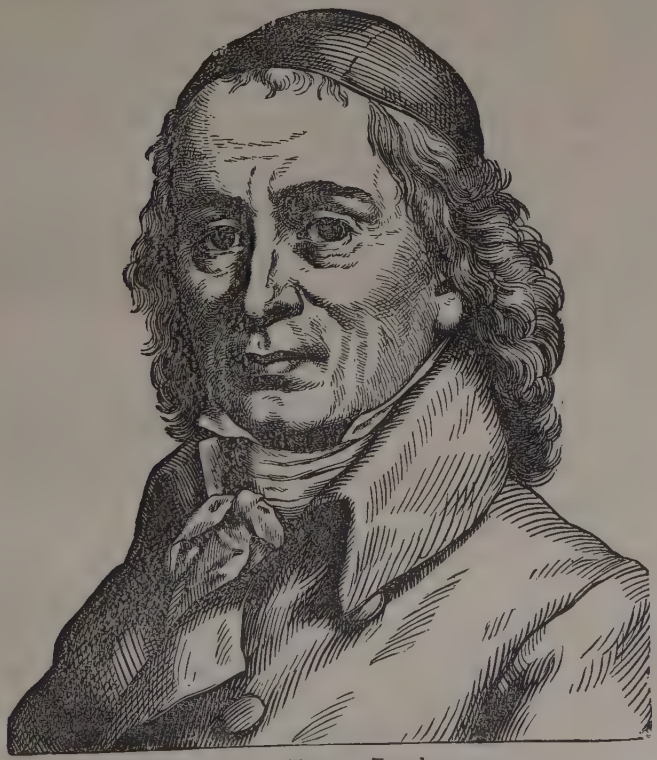
would be compromised. His "pietism" was not "pietism" properly so called, but the "piety" of the Scriptures, which demands purity of doctrine and purity of life.

Many men of penetrating minds saw in this new movement great danger to the Church. Nor were their fears altogether unfounded. Religious pride and boasting of their piety soon showed itself among such who claimed to be awakened to new life. Distressing excrescences made their appearance. Many learned to produce methodistical penitential feelings and to speak of spiritual experiences, when at the same time the heart was and remained cold and dead. This most dangerous tendency produced its legitimate fruits. In due time it begat the other extreme, Rationalism, which, at a later period, took the place of Pietism at Halle. Originally it was quite different. Spener never dreamt of the excesses to which his simple piety would lead those who did not comprehend the power of God's Word and the humility which characterized living faith. His piety, and that of his immediate associates, was the piety of true Orthodox believers, that of many of his followers was the spirit of fanaticism which discards doctrine and boasts of human merit, a repetition of the old Romish doctrine of "Justification by works."—God was with His servants and blessed the work of those who honestly labored to re-establish living Christianity. We need but call to mind Augustus Hermann Francke, who, with only seven florins in hand, but with a heart filled with the faith that could remove mountains, established the Orphans' Home at Halle; and the Baron *Von Canstein* (died in 1719), who devoted all his property for the establishment of the Halle Bible Institute, by which millions of Bibles have been distributed among mankind. We call attention to a few of the leading men of that period.

Philip Jacob Spener (1635—1705) was born of pious parents in Rappoltsweiler in Elsass. On account of his distinguished talents, rare learning, and religious zeal, he was chosen senior of the ecclesiastical Minis-

terium of Frankfurt-on-the-Main when but thirty-one years of age (1666). In 1686 he became chief court preacher in Dresden, and having been forced to leave Dresden on account of his great zeal for true piety, he became Provost in Berlin in 1691, where he died.

August Hermann Francke (1663—1727) was born at Lübeck and



August Hermann Francke.

became a pupil of Spener, with whom he was most intimately associated until the death of the latter. On account of his piety he was persecuted in Leipzig, Hamburg and Erfurt, until he became pastor and professor at Halle in 1692. Here he labored until his death, a period of thirty-five

years. By means of his sermons, and his faithfulness in pastoral duties, he accomplished a great amount of good. With reference to those who were evil-disposed towards him, he was accustomed to say: "By their fruits ye shall know them." It is well known how this man of faith founded the great Orphans' Home at Halle by means of the freewill offerings of the people. In this institution 2507 children received gratuitous instruction, taught by 175 teachers; 143 orphans were reared, and 150 pupils and 225 indigent students received their whole support out of the Orphan-house treasury. Francke, however, not only took care of the orphan children, but also of the Church in its orphaned condition. Through his energy able ministers, pastors, teachers and missionaries were trained at Halle and sent out into the world to testify, by their word and life, to the divine power of the Gospel. By his efforts the first Lutheran missionaries were sent to India (Bartholomew Ziegenbalg, H. Plütschau and others) and America received from his institution the first Lutheran pastors (Dr. Henry Melchior Mühlenberg and others), to gather the scattered Germans on this Continent into congregations and break unto them the bread of life. Francke's institutions constitute at the present day a suburb of Halle. He died at the age of 64 years.

Charles Henry von Bogatzky (1690—1774) was born in lower Silesia. He was of noble birth and studied at Breslau with such diligence that his health was impaired. At Halle he, with great reluctance, visited Francke, because he had been told such terrible things about the Pietists. In 1715 his resolution to study theology very much offended his father. During his theological course he wrote his "Golden Treasury," which appeared in 1718. Not able to preach because of the delicate state of his health, he devoted himself to private pastoral work and to writing. After the death of his wife he lived with his two small children in great poverty. In 1746 he removed to the Orphan-house at Halle where he lived rent free and received fuel and light, for which he gave instruction. He died in his eighty-fourth year, highly esteemed by all who knew him.

Dr. John Jacob Rambach (1693—1735) was born at Halle. His pious parents desired to have him educated. But when the boy saw how much self-denial his studying at the university imposed on his parents, he resolved to aid his father, and began to learn the carpenter's trade. Two years later he sprained his ankle so that he was obliged to give up the trade. He now resumed his studies. In the year 1723, when but thirty years of age he became professor at Halle. So popular was he that the lecture rooms were not large enough to accommodate his auditors. He

manifested special power in prayer. Fresenius says of him: "He seemed like the Old Testament high priest who stood with the breast-plate before the Lord." His works of beneficence were mostly performed in secret, and only became known after his death. He is the author of the well-known hymn, "Father, Son and Holy Spirit, I'm baptized in Thy dear name."

Ernest Gottlob Woltersdorf (1725—1761) was born in Berlin, studied at Halle, and became pastor in Bunzlau in 1748. The church was too small to hold the vast congregations which thronged to hear him, and hence he often preached in the open air. After his exhaustive labors during the day, he spent part of the night in writing hymns and psalms. He also established an Orphan-house. Those whom he confirmed were greatly attached to him. He died at the early age of thirty-six years.

Dr. John Reinhard Hedinger (1664—1704) was born in Stuttgart, and in 1694, when thirty years of age, received the title of D.D., and became professor in Giessen and Counsellor of the Consistory at Stuttgart. Being chosen court preacher, he warmly admonished his frivolous prince. On one occasion when the latter was about to desecrate the Lord's day, Hedinger stepped before the carriage and remarked: "If your serene highness is satisfied with a little cap full of blood just drive on." The prince felt the force of his words and returned. Hedinger's Explanation of the New Testament is a very edifying work.

Two events occurred during the time of Spener and Francke which clearly show that the hatred of the Roman Catholics against the Protestants had by no means diminished. The first is what is known as the **Massacre of Thorn.** In the year 1724 the Protestant city of Thorn, inhabited mostly by Germans, belonged to Poland. During a Roman Catholic procession the Protestant spectators did not uncover their heads as it passed by. The Catholics sought to compel them, but they steadily refused and an uproar ensued in which the cloister and the Roman Catholic high-school suffered greatly by the ruin wrought. Accusation was brought against the Protestants and by order of the Polish King the worthy Burgomaster and nine other citizens were executed.

The second event is the **Banishment of the Salzburgers.** From the time of the Reformation there were many Lutherans

in the province of Salzburg, Austria. In 1729 Count Firmian, the Archbishop, attempted forcibly to convert the Lutherans, who had been tolerated up to this time as quiet and industrious subjects. All books of devotion were taken from them and many were cast into prison. In consequence of these persecutions they formed the **Covenant of Salt** in 1731. A large number of them assembled on a Sunday morning in a rocky valley. On a table stood a vessel with salt; they knelt down and offered prayer. Then, moistening the fingers of the right hand, they dipped them into the salt, and raising the hand toward Heaven, they solemnly swore never to forsake the Lutheran faith. In spite of the intervention of Protestant princes, in the bitter winter of 1731, all Lutherans were banished from house and home. About thirty thousand left their fatherland and were gladly welcomed in Prussian Lithuania, where a large number of them remained. Others emigrated to America and found a home in *Ebenezer*, Georgia, where they could exercise their faith unmolested.

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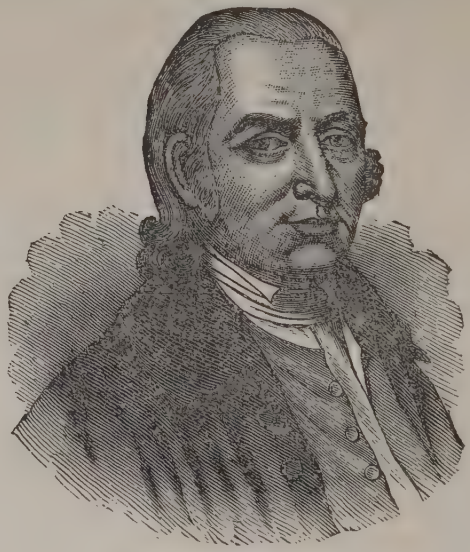
30. MISSIONS.

The Christian Church always regarded it a sacred duty to labor for the spreading of the Gospel among the heathen, and by about A. D. 1000, the most of the countries of Europe had become Christianized. After that time the zeal for missionary labor among the heathen expired. During the Reformation period the Jesuits endeavored to establish the authority of the Pope in heathen countries, for which purpose Roman Catholic missionary societies were established. Unfortunately the Catholic missionaries were satisfied if their new converts were only baptized and could make the sign of the cross, little or no stress being laid upon a change of heart. Of far greater importance are the missionary efforts of the Protestant Church. The revival of practical Christianity, which proceeded from pietism, con-

tributed greatly also to the extension of missionary efforts among the heathen. Frederick IV., of Denmark, had possessions in East India, and he desired to send missionaries to his heathen subjects. He therefore established at Tranquebar the first Lutheran Mission in the East. As he could not secure any missionaries in Denmark he turned to Halle, where Francke succeeded in securing two very excellent and zealous laborers, BARTHOLOMEW ZIEGENBALG and HENRY PLUETSCHAU who were willing to carry the Gospel to the Tamuls. In 1706 they set sail for India. In Tranquebar, Ziegenbalg translated the Bible, the Catechism, hymns and prayers into the Tamul language and thus faithfully laid the firm foundation upon which the Leipzig Mission among the Tamuls has to this day continued to build. Ziegenbalg died in 1719. This Danish East India Mission extended its labors also into the English possessions. The Orphan-house at Halle furnished it with quite a number of excellent missionaries.

Christian Frederick Schwarz was the most prominent of the earlier Protestant Missionaries, and is very properly styled: the *Patriarch* of Lutheran Missions. Even to this day Schwarz is revered among the Tamuls as the "Priest of Kings." He labored as a missionary for fifty years and has had few if any equals in modern times. Schwarz was born October 26th, 1726, at Sonnenburg in the Neumark, Germany. He arrived at Tanquebar in India in 1750, and applied himself with such diligence to the learning of the language that he could within a year preach his first sermon in Tamul. His career is a beautiful example of what may be accomplished when piety, integrity and good sense unite harmoniously in a man. He attained such high esteem among all classes of people that he is still gratefully remembered. The fruits of his labors were manifested in that he was able to baptize large numbers of the heathen. So greatly did the native rulers admire his integrity, that once, when Hyder Ali, of Mysore, who had opposed the British with an army of one hundred thousand men, was arranging peace with the Madras (Brit-

ish) government, he demanded that Schwarz should act as their agent—"him and no other one," said the Sultan, "will I trust." The British therefore sent him as peace commissioner. The prince, who had been devastating the country, gave orders to his officers: "Not to impose any burdens upon *Father Schwarz*, for he is a holy man and means it well with me." During the Carnatic war a striking testimony was given of the universal respect entertained for his character. The inhabitants and gar-



Christian Frederick Schwarz.

rison of Tanjore were dying of starvation, and neither the British nor the Rajah could induce the cultivators to sell them provisions. In despair Schwarz was appealed to, and when he gave his word that payment should be made, the farmers believed him and sent the requisite supplies. After the death of Schwarz in 1798, his pupil King Serfodshi caused a beautiful monument to be erected to his memory in the Lutheran Church at Tanjore.

Hans Egede, of Norway, moved by the love of God, became very much concerned for the inhabitants of Greenland. He had no rest, until with his family he could tread upon the icy land in 1721. He labored unwearedly amidst incredible hardships among the Esquimaux, lived with them in their huts and learned their language amid the greatest privations, but with an unwavering faith.

Among the first missionaries to the American *Indians* was **John Campanius** who came as chaplain of a Swedish Colony near Philadelphia, Pennsylvania, in 1642. He translated Luther's Small Catechism into the language of the Delaware* Indians. **John Eliot** (1603 to 1690) was one of the most noted Indian missionaries. In South Africa **George Schmidt** settled among the Hottentots in 1727, and preached the Gospel. In the Southern Pacific Ocean **Samuel Marsden** labored for forty-five years from 1793, with great success. Among successful missionary efforts are those of the Moravian Brethren. Their first foreign missionary field was the WEST INDIES, where their missionaries Dober and Nitschmann landed in 1732. At the present day the Moravian missionary enterprises include seventeen countries with ninety-nine stations and 73,000 souls. In the year 1795, the **London** Missionary Society was founded, and since that time numerous mission institutions have sprung into existence. The most prominent of the GERMAN societies are the **Basel,** established in 1816, which has stations in West Africa, India and China; **Berlin,** established in 1823, which operates in South Africa; the **Rhenish,** or **Barmen** Mission, established in 1828, has stations in South Africa, Borneo, Sumatra, Java and Nias; the **North German,** or **Bremen** Mission, established in 1835, occupies West Africa and New Zealand. The **Leipzig** Society, established in 1836, operates in India; **Gossner's** Society, established in 1849, in India; the **Berlin Chinese Mission,** estab-

* A copy of this work is in the Philadelphia Library.

lished in 1852, in China; the **Hermannsburg** Mission, established in 1849, has stations in South Africa, India and Australia. The most recently established missionary institute **Brecklum** in Schleswig-Holstein, founded by Pastor Jensen, has just occupied a field of operations in India. In England, Scotland and America the several denominations have nearly all their own missions. The Lutheran Church here has, since 1840, stations in India, and more recently one in Africa. Much has been done in the foreign mission field by Evangelical missionaries. In several countries the Christian Church has already been securely established; e. g., among the *Kolhs* (the Gossner Mission) in India, upon the West India Islands and on the Sandwich and other islands in the Pacific Ocean. The same can also be said of Cape Colony, Sierra-Leone and Liberia in Africa, and in Greenland and Labrador. The progress of Christianity is very promising in Japan, in China, upon the Island of Madagascar, New Zealand, New Hebrides and in Sumatra. Nor must we forget the labors of Livingstone (died 1873) in Africa. The importance of the work already accomplished is seen in the fact that the **Word of God** has been translated, printed and circulated in 250 languages. We will yet call attention to a man who in recent years has done much for heathen missions, Pastor Harms.

Louis Harms (1808—1865), born at Hermannsburg, Hannover, was educated at Göttingen and became assistant to his father in his native town. For twenty-one years he was pastor at Hermannsburg, on the Lüneburg heath, where he also died. In 1849 he began the Hermannsburg mission work, and sent his first missionaries to South Africa to establish Christian colonies. He built a ship and sent it on the first missionary voyage Oct. 18th, 1853. In 1854 he established a printing press and a journal of missionary intelligence. He established an annual missionary festival, held in June in the open air, and attended by thousands of persons, including strangers from all parts of Europe. The missionaries sent out from his institution are found in every quarter of the globe. Harms devoted his whole life to the service of the Lord, laboring as few are able to labor in

preaching and pastoral work, publishing books, and attending to an enormous correspondence. Besides the two regular Sunday services he held a third service every Sunday in the parsonage. Sitting in his chair and smoking his long pipe, he spoke to the people in their native Platt-Deutsch (low German) tongue. He was a man of earnest prayer who carried his

Louis Harms.

congregation upon his priestly heart. He labored until his strength was completely exhausted, and when at length too weak to stand he preached sitting in an arm chair. Wearied of life and ready to depart he conducted a service eight days before his death, which occurred at the age of 57 years.

31. THE PERIOD OF SO-CALLED ILLUMINATION.

The period of time from the year 1750–1820 is without doubt the darkest and saddest in the history of the Church since the Reformation. During this period RATIONALISM had taken the place of true faith in the Gospel, among a large number of professed Christians. Not until after the dire distress of cruel war, when Christians again learned to pray, did men, grounded in the truth, arise to show that in the so-called religion of reason, there is to be found neither true reason nor true religion. The perversions of God's Word in those days by such who professed to be preachers of the Gospel were fearful. The simple truths of Scripture were neither believed nor taught by many of the learned, and the results were most disastrous to the Church. There were ministers in those times who on the Holy Festival of Christmas would preach "On feeding cattle;" on Green Thursday, "On the cultivation of greens"; on Easter morning, "On the advantages of early rising." All the miracles of our Lord were explained away, Jesus was set forth as only an example of virtue, the mediatorial death of Christ was stamped a fable. Reason took the place of the Bible; instead of acknowledging God, men spake of a "Supreme Being" or "Providence"; instead of Faith, they extolled "Virtue"; instead of Repentance, they spake of "Improvement." **Hymn-books** were altered and the most SACRED HYMNS were re-cast and modelled to suit the new ideas. The people were deprived of their old hymn-books and the "improved" (debased) ones were introduced, in which every fool had mutilated the old, pure hymns according to his own notion. Whilst formerly the same hymns were found and sung throughout all Germany, there were now individual cities in which from six to eight different hymn-books were used. Instead of the old, truly Christian devotional books, as "Arndt's True Christianity," such books as *Witschel's* "Morning and Evening Sacrifice," and *Zschokke's* "Hours of Devotion,"—books which

contain precious little or nothing of true Christianity—were put into the hands of the people.

Among the most honorable personages of the Church of that period were: the Christian poet, Christian Fürchtegott *Gellert*, professor in Leipzig (1715–1767); Matthew *Claudius* (1740–1815); Hamann, of Königsberg (1730–1788); J. G. Von Herder (1744–1803); Pastor Oberlin (1740–1826), of Steinthal, the first founder of Sunday School instruction; Lavater, who died in 1801, and the devout Jung Stilling, who died in 1817.

During this period the bread of life was carried across the ocean and brought to the scattered children of the Church in America. In the year 1742 G. A. Francke, of Halle, sent the pious pastor *Henry Melchior Mühlenberg* to Pennsylvania. He was soon followed by other devoted pastors.* At the beginning of the present century, in the year 1817, Frederick William III., King of Prussia, made an effort to bring about a *union* between the Lutheran Church and the Reformed, but his work proved abortive, as he only succeeded in establishing a third church beside the two already existing. Churchly consciousness, which had again taken root, now sprang into life and men again turned zealously to the old paths. Many, however, had to pay dearly for their firm adherence to the truth. Faithful Lutheran pastors were deposed from office and imprisoned because truth was of more value to them than a spurious union although promulgated by the king; others for the same reason were threatened with severe punishment and placed under the surveillance of the police. In consequence of this oppression of the Lutherans, many sought a home in foreign lands, some emigrating to Australia, whilst the larger number came to America, where the Church could develop without interference from the State.

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* See "Halle Reports," published in English by the Pilger Book Store, Reading, Pa.

32. THE CHURCH IN AMERICA.

Among the earliest religious confessors in the permanent settlements of America we find Lutherans. With the Dutch Reformed, who settled New Amsterdam (New York) in 1622, there came Lutherans who were worthy successors of their martyred countrymen in the Netherlands, whom no persuasion could induce to enter into the communion of the churches that subscribed to another creed. Hence they were destined to share the fate of their brethren in their former home. They were imprisoned and their religious services broken up. Dutch Lutherans also settled on James Island, South Carolina, as early as 1674, who suffered proscription from the Church of England, as did their brethren in the north from the Dutch Reformed.

In 1637 the first Lutherans arrived in Pennsylvania from Sweden. They settled on the Delaware from Wilmington to Philadelphia. The first church was built within the walls of Fort Christiana, Wilmington, about 1638. One of their great objects was to plant the Christian religion among the heathen. The first minister of this colony, and indeed the first Lutheran minister in America, was Rev. *Reorus Torkillus*, who, after eight years' service, died in 1643.

One of the first ministers of this colony, and the first missionary to the Indians, was Rev. John Campanius, who came in 1642 with John Printz, the second governor of the colony. He was faithful in his calling, not only as the spiritual guide of his own countrymen, but in the interest he manifested in the natives, and the simplicity and tenderness with which he unfolded to them the great mystery of the Gospel. He addressed himself diligently to the study of their language, that he might the more readily proclaim to them in their own tongue the wonderful works of God. The early appearance of Luther's Small Catechism in the language of the Delaware Indians is an evidence of his zeal and his success.

The second Lutheran church in this country and the first in

Pennsylvania was built in 1646 in Delaware Co. The first Lutheran minister who was sent to labor among the Dutch Lutherans in New York, was *Rev. Ernest Goetwater*, who arrived in 1657. The year previous we find a Lutheran congregation as far north as Albany, N. Y. In 1665 the first Lutheran church was erected in New York City. In the year 1703 the rite of Lutheran ordination was administered for the first time in America in *Gloria Dei* Church, Philadelphia, the clergyman ordained being the Rev. Justus Falkner.

In 1734 the **Salzburgers,** who were driven from their homes by violent persecutions, settled in Ebenezer, Georgia, bringing their ministers, John Martin Bolzius and Israel Christian Gronau, with them. Quite a large number of Germans had preceded these exiles, some as early as 1680, but especially from 1708–1720, under Queen Anne, of England, and from 1720–1730. These were, however, scattered mostly over New York and Pennsylvania. After this time immigration flowed into this country with few interruptions in a steady stream, Lutherans finding their way into every State. In 1739 we find a settlement of Lutherans from Germany at Broad Bay, in the State of Maine.

In 1742 **Dr. Melchior Muehlenberg,** the patriarch of the Lutheran Church in America, landed at Philadelphia, and at once set to work to minister to the spiritual wants of the people and bring order out of the chaos which existed. The following year the first German Lutheran church—St. Michael's—in Philadelphia was built.

[The first service was held in it on Oct. 20th, 1743. At that time, "the windows had no panes and the floor was not laid; light was admitted between the boards with which the windows were closed, and boards placed on blocks were the seats of the hearers."]

The following year, 1744, Mühlenberg was reinforced by the arrival of three others, Rev. Peter Brunnholtz and Messrs. Schaum and Kurtz, students of theology, who were in due time ordained and proved faithful in their work.

In 1748 the first Lutheran Synod in America was organized in Philadelphia, which is to this day known as "*The German Evangelical Lutheran Ministerium of Pennsylvania and adjacent States.*" The ministers present were: Revs. Sandin and Naesmann, of the Swedish Church, and Mühlenberg, Brunnholtz, Handschuh, Kurtz and Hartwig, of the German.

In 1749 Lutherans had already found their way to Nova Scotia.

Up to the year 1800 the Church was almost exclusively German (although Dr. Mühlenberg sometimes officiated in English when occasion demanded), except the Swedish congregations,

St. Michael's Church, Philadelphia.

which, becoming English, were afterwards swallowed up by the Episcopalians. The first exclusively English congregation was St. John's Evangelical Lutheran Church, Philadelphia, organized in 1806. The oldest Lutheran congregation in America, which has had an uninterrupted existence for over two hundred years, is the "First Lutheran Church" at Albany, N. Y. This congregation was originally "Dutch," and rather than have their children baptized by Reformed ministers, the fathers allowed them-

selves to be cast into prison. Afterwards the congregation became German, and now it is English.

The rapid growth of the Church in the time of Mühlenberg, both in numbers and material things is seen by a glance at the congregation in Philadelphia. By 1766 St. Michael's Church had become entirely inadequate for the congregation and it was resolved to build a larger one. The corner stone of this—called *Zion Church*—was laid on the 16th of May of that year and it was finished in 1769, at a cost of eight thousand pounds, exclusive of the lot. This church was the largest and handsomest in North America. The roof and ceiling were supported by eight large Doric columns which served for bases for the arches of the ceiling, which was ornamented and finished in a most magnificent manner, no expense being

Zion Evangelical Lutheran Church, Philadelphia.

spared in finishing the inside of the church. It contained the best organ in America.*

After this period, partly from a lack of ministers, partly because of the deplorable condition of the Church in Germany on account of Rationalism, and partly from an aversion to the English language for the benefit of those who became Americanized, the progress of the Church was slow.

In 1787, the Ministerium of New York was organized with fourteen ministers. In 1818, the Synod of Ohio was founded. Two years later that of Maryland and Virginia.

* On the death of General George Washington, the United States Congress, then in session at Philadelphia, selected this church for appropriate funeral services, and attended these in a body.

The first Theological Institution, which was, however, of a private character, was established in Philadelphia in 1785, by Drs. Helmuth and Schmidt. The first regularly organized theological school was Hartwick Seminary, in Otsego Co., New York, which was founded in 1816, and of which Rev. Dr. Hazelius was the first professor of theology. There are now *twenty* theological institutions, the leading ones being that of the General Council at Philadelphia, of the Synodical Conference at St. Louis, Missouri, of the General Synod at Gettysburg, Pennsylvania, and of the General Synod (South) at Salem, Virginia. There are also *sixteen* colleges, *twenty-three* academies and *fourteen* seminaries for young ladies. The strength of the Lutheran Church in 1825 was, ministers 163, congregations 442, communicants 42,125. Twenty years later, in 1845, it had increased to 538 ministers, 1307 congregations and 135,000 communicants. In the next seventeen years—by 1862—the number of communicants had more than doubled. This number was again more than doubled by 1874, a period of twelve years, and at the present rate of increase the end of another decade (1891) will show the number once more doubled. The statistics for 1881, as given by the Church Almanac are, ministers 3,237, congregations 5,751, and communicants 969,492.

The *General Synod* was organized at Hagerstown, Maryland, in 1820. During the civil war in America (1862) the *General Synod* (*South*) was organized by synods formerly in connection with the General Synod. In 1867, the "GENERAL COUNCIL of the Evangelical Lutheran Church in North America" was organized at Reading, Pennsylvania, and held its first regular meeting the following year at Fort Wayne, Indiana. In 1872, the *Synodical Conference* was organized, whilst there are a number of independent synods which are not connected with any general body.

The Lutheran Church in America comprises many nationalities, the Gospel being preached in German English, Swedish,

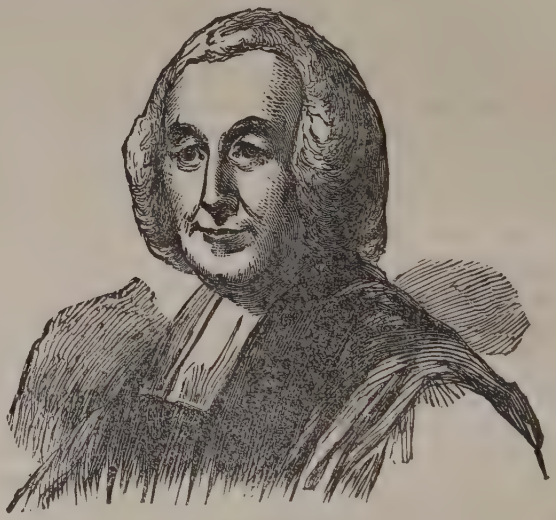
Norwegian, Danish and Icelandic. The foreign missionary operations are mostly confined to India, although the General Synod also sustains a mission at Mühlenberg, West Africa. The first missionary, *Rev. C. F. Heyer*, sailed from Boston, October 14th, 1841, and established the mission at Rajahmundry, India.

The first Lutheran paper in America was called "Evangelisches Magazin," and published under the auspices of the Synod of Pennsylvania in 1811, being edited by Dr. Helmuth and Rev. Schmidt. There are now issued papers of all classes, eighty-two, 30 English, 28 German, 14 Norwegian, 6 Swedish and 4 Danish.

The first Orphans' Home was established at Zelienople near Pittsburg, by Dr. W. A. Passavant. The benevolent institutions of the Church now comprise 20 homes for orphans, 2 asylums for the aged and infirm, 7 hospitals, 1 deaf and dumb institute and 6 emigrant missions.

Dr. Henry Melchior Muehlenberg, Patriarch of the Lutheran Church in America, was born Sept. 6th, 1711, at Eimbeck, in Hannover, Germany. His father, Nicolaus Melchior Mühlenberg, intended giving him a classical education, and sent him when seven years of age to a German and Latin school. Soon after his twelfth year his father suddenly died, and although he was now compelled to earn a living by means of hard labor, he employed every spare moment in reading. When twenty-one years of age he was no longer compelled to work in the evening. The time thus gained was used in taking private lessons in Latin and Greek. Soon afterwards he was again introduced into the Latin school, and as his income from labor ceased and no other means were at hand to pay his tuition, he was compelled Luther-like to join a boys' choir and sing before the houses of the wealthy, his fine tenor voice serving a very good purpose. On the 19th of March, 1735, he entered the University of Göttingen. Through the influence of the theological lectures of Dr. Operin he was here truly awakened, and re-resolved to devote himself to theology. In 1738 he left Göttingen and came to Halle where he met Dr. Gotthelf August Francke, and was employed to teach in several departments of his institutions. In 1739 he was solemnly ordained to the office of the holy ministry and followed a call to Groszhennersdorf. In 1741, the call to labor among the scattered Lutherans in Pennsylvania was tendered him by Dr. Francke. He accepted this call and on the 5th of April, 1742, took leave of his fatherland and be-

gan his journey to England, from whence, on the 12th of June, he set sail for America, where he arrived after a long, tedious and eventful voyage. On Sept. 23d he landed at Charleston, South Carolina. After spending some time with the Salzburgers at Ebenezer, Ga., he sailed, Nov. 12th, 1742, for Philadelphia, where he arrived on the 25th of the same month. He found the Church in a deplorable condition, but by his energy and zeal he brought



Dr. H. M. Mühlenberg.

about a better state of affairs. He had immediate charge of the churches at Philadelphia, New Hanover and Providence, but his labors extended to nearly all the Lutheran churches of his day, often making long and perilous journeys to gather the scattered flock, preach the Word and administer the Sacraments. He died in 1787, his death causing deep and widespread sorrow. Dr. Mühlenberg was a man of rare excellence and his influence was unbounded.

In addition to the Lutheran Church, the Reformed with its various denominational divisions, was at an early period established in America and spread rapidly, to which more special reference will be made under *Religious Denominations.*

33. RELIGIOUS DENOMINATIONS.

In the course of time numerous denominations and sects sprang into existence among the Reformed, to the most prominent of which we briefly call attention.

The Reformed Church in the United States, also called *German Reformed* Church, was founded by emigrants from Switzerland and the south-western part of Germany in which the Reformed existed. They originally settled in Pennsylvania. Their first minister was Rev. Geo. W. Weiss, who with four hundred members settled in Montgomery county, where a congregation was organized and the first church built. The real founder of the German Reformed Church in America was Rev. Michael Schlatter, who was sent to labor in America in 1746. In 1793 there were 150 congregations, but only 22 ministers to supply their spiritual wants. In 1823 the number of ministers had increased to 82. In 1825 the first Theological Seminary was commenced at Carlisle, Pa., removed to York in 1829, to Mercersburg in 1835 and finally established at Lancaster in 1871. The Reformed now have several colleges and theological institutions, the principal one being that at Lancaster, Pa. Their standard of doctrine is the "Heidelberg Catechism in its historical sense." They have a publication house at Philadelphia, an orphans' home at Womelsdorf and recently established a mission in Japan with a *Rev. Gring* as the first missionary. They report for 1881, ministers, 762; congregations, 1403; communicants, 161,002. The **Reformed Church in America,** also called the *Dutch Reformed* Church, was originated by the early settlers from Holland. They adhere to the decrees of the Synod of Dort, promulgated in 1619. The denomination was organized, in what is now the lower part of New York city, in 1628 by Rev. Jonas Michaelius their first minister, some five years after the settlement was established. They warmly persecuted the Lutherans who had settled among them but who would not forsake the faith of their fathers. They claim to have established the first day-school and the first theological seminary in this country. Their organization is, like their doctrine, Presbyterian. They are diligent in missionary enterprise.

The United Evangelical Church is the outgrowth of the attempt to unite the Lutheran Church and the Reformed in Germany in 1817. It was organized at St. Louis in 1840, and is up to the present time exclusively German. Its system of doctrine is composed of Lutheran and Reformed elements, more especially the latter.

The Episcopalians are a branch of the Reformed, who have, however, retained numerous papistical elements. They ceased to be Romish without becoming thoroughly Protestant. They originated in England and there constitute the State Church. Their tenets were first properly defined in 1562 when the *Thirty-nine Articles*—the confession of faith of the Episcopalians—were adopted. These articles are contained in "The Book of Common Prayer." Their ministry is composed of bishops, priests and deacons. There are three distinct tendencies or parties among them. The *High Church* party, which seems to have the vantage ground, has a very strong Roman Catholic tendency conforming more and more to papistical forms and usages; the *Low Church* party, which is more conservative and evangelical; and the *Broad Church* party, which has a decided liberalistic and rationalistic tendency. The *Reformed Episcopalians* sprang into existence in 1873. Their confessional principles are exceedingly lax, the denomination being mostly composed of "broad church" Episcopalians.

The Presbyterians are in the main strict calvinists. They originated in Scotland, where they still constitute the State Church. Their founder was John Knox. More radical than the Episcopalians in England, the Scotch condemned the clerical robe (gown), making the sign of the cross, sponsors at baptism, forms of prayer, private baptism (Nothtaufe), confirmation, and the observance of Church Festivals, etc., as relics of popery. They thought that by abolishing these things they could establish a pure church. There were many in the Church of England who held the same views, who struggled hard to reconstruct the whole anglican church. From this they were called—at first in derision—Puritans. There were different classes of Puritans, but all agreed in condeming the Episcopacy. A large number favored presbyterianism, *i. e.*, the representation of congregations in Presbyteries, etc., by their delegated elders, of whom the minister or "preaching elder" (the others being called "ruling elders") is always one. Another class desired that each congregation be independent and subject to no ecclesiastical authority, though bound by the law of Christ to be in fellowship with neighboring congregations. These were called Congregationalists. The Westminister Assembly met in 1643, when the Westminster Confession and the two Catechisms of the Presbyterians were adopted. The supreme council of the Presbyterians is, the *General Assembly*. The Presbyterians are divided into numerous sects, prominent among which are: *The Presbyterian Church* (North), *The Presbyterian Church* (South), the *Cumberland Presbyterians*, the *United Presbyterians*, the *Reformed Presbyterians*, the *Associate Reformed Presbyterians*, etc. In quite

recent years a few German Presbyterian congregations have been founded, most of which make use either of the Lutheran or Reformed Catechism as may best suit their purpose, they practice confirmation and are supported by the English congregations. The Free Church of Scotland separated from the State Church in 1843.

The Congregationalists or INDEPENDENTS are the descendants of the English Puritans. Robert Brown (1549—1630), of England, is, strictly speaking, the father of Congregationalism. Their distinctive principle is, that every congregation is entitled "to elect its own officers and manage all its own affairs, and to stand independent of and irresponsible to all authority, saving that of the supreme and divine head of the Church, the Lord Jesus Christ." Their first congregation in America was founded in Massachusetts (Pilgrim fathers) in 1620, being driven hither by the persecutions which they suffered in England, where they, however, in turn, became the persecutors of all whose faith differed from their own. The Baptists were banished, members of the Church of England were sent back again to England, and Quakers were maltreated by cutting off their ears, and three of them were hanged. They have various colleges and theological schools, the oldest of which is at Andover, Mass.

Baptists.—The Baptists are, strictly speaking, the descendants of the Anabaptists of the Reformation period. In 1535 many of the Anabaptists who had taken refuge in Holland emigrated to England, where they took the name Baptists. Their doctrinal position is Calvinistic; they reject *infant baptism* and practice *immersion*. Among all the different sects there are none so fanatical in their efforts at proselyting the members of other churches as the several socities of Baptists. The first Baptist congregation in the United States was founded by Rodger Williams at Providence, Rhode Island, in 1639. The Baptists are divided into numerous sects among which are *Particular Baptists*, who believe that Christ died only for an elect number; *General Baptists*, who maintain that he died for all men; *English Baptists*, whose order of government is the same as Congregationalists; *Scotch Baptists*, who insist upon a plurality of pastors in every church, all of which are in Great Britain. Among the minor Baptists sects in America are *Free Will Baptists*, which originated in New Hampshire, whose distinctive doctrinal views are: the free offer of salvation to all men and the freedom of the will (involving ability to accept or refuse Christ); *Six Principle Baptists*, which originated in Rhode Island in 1639. They are of the Arminian persuasion and their creed consists of the six principles as found in Heb. 6 : 1, 2; *Anti Mission Baptists* (also called Old

School), so-called from their opposition to missionary societies, Sunday schools, etc.; *Seventh-day Baptists*, who like the Jews keep the seventh day in the week as the day of rest. These first appeared in America at Newport, Rhode Island, about 1671. *Campbellites* (Disciples of Christ) were organized in Western Pennsylvania in 1827, by Thomas Campbell, a former Presbyterian minister from Ireland. Their doctrinal position is very lax so that Rationalists, Pelagians and Unitarians can be consistent members of their denomination. *Christian Connection*, originally composed of seceders from the Methodist, Baptist and Presbyterian Churches. They reject the doctrine of the Trinity and the Divinity of Christ, and hold that difference in theological views is no bar to church membership. The *Winebrennerians* (or as they now call themselves, Church of God) were founded in Pennsylvania in 1830 by John Winebrenner, a deposed Reformed minister. The Winebrennerians have three positive Ordinances, immersion, feetwashing and the Lord's Supper. Among the German Baptist societies are the *Tunkers* (Old Brethren), *River Brethren*, *New Baptists*, and a number of smaller sects. These generally wear plain clothing of a peculiar pattern, broadbrimmed hats and part their hair in the middle.

Mennonites are descendants of the Anabaptists at Münster. After that fanatical rabble had been dispersed, *Menno Simon* (formerly a Catholic priest) gathered the scattered members and organized them into a denomination. He drew up a distinct form of doctrine which differs only from that of the Reformed, in rejecting infant baptism and some minor points. He also forbade military and civil service and the oath, and introduced feet-washing. They are divided into numerous small sects, viz.: The *Old Mennonites*, the *Amish*—among whom the men also wear hooks and eyes on their clothing, and who until lately discarded separate houses for worship,—the *Herrites*—followers of a minister named Herr,—the *Staufferites*—followers of a man named Stauffer,—the *New Lights*, etc., etc. They nearly all, like the "Orthodox" Quakers, wear plain clothing of a peculiar pattern, and generally broad-brimmed hats.

The Moravians (Herrnhuters) were organized into a distinct denomination by Count Zinzendorf. They have adopted the name "Unitas Fratrum,"—United Brethren—but are more generally known as Moravian Brethren. In 1722 a number of persons from Moravia and Bohemia (descendants from the Hussites), under the leadership of *Christian David*, sought a refuge from the persecutions to which they were subjected by the Roman Catholics, on the estates of Count Zinzendorf in Lausatia, Germany.

Uttering the words Ps. 84: 4, Christian David struck the axe into a tree which was cut down to build the first house near the "Hutberg." Soon the village of *Herrnhut* sprang up and became the centre of the society.—Zinzendorf was born in 1700 at Dresden. He first pursued his studies at Halle and afterwards went to Wittenberg and studied law. In 1727 he gave up the legal profession and devoted himself to theology. In the meantime the society which had found a refuge on his estates increased by the addition of other Moravian exiles, to which were also added a great number from different nationalities—Pietists, Separatists, Calvinists, Schwenkfeldians, etc., —who all sympathized with each other, and were agreed on one single point: their aversion to holding fast to the Lutheran Church and the congregation to which they belonged, under the excellent Pastor Rothe, of Berthelsdorf. Zinzendorf at first did not contemplate a separation from the Lutheran Church, but having such diverse elements to deal with, being an excellent organizer and also ambitious as a leader, he formed a constitution with old Moravian forms and names, on the basis of which the colony was now constituted. His Utopian idea was to unite all confessions into one grand society. As early as 1735 Moravian emigrants landed in Georgia, but five years afterwards they went to Pennsylvania, where they built the town of Bethlehem, which is their principal station in America. In 1742 Count Zinzendorf was in Philadelphia and represented himself as Inspector of the Lutheran churches—a claim which gave not a little trouble to Dr. Mühlenberg upon his arrival near the close of the same year. The latter was compelled sharply to oppose him for his duplicity. Zinzendorf was the leader of the congregation ("Gemeine") until his death. In their earlier history, numerous fanatical extravagances prevailed. Their doctrine is in the main Calvinistic, although in 1749 they adopted the Augsburg Confession as a matter of policy, to obtain civil recognition in Germany. In America many of them no longer claim adherence to the Augsburg Confession. Dr. H. M. Mühlenberg said of them:—"In Russia they believe and live just like the Greek Church. When they are in Catholic countries, they believe and teach that which the Pope and the councils taught to their advantage. When they are in Switzerland, they live and believe according to the Synod of Berne. When they are in Sweden" (and we may add in Germany) "they conceal themselves behind the Augsburg Confession; and when they have to do with the English, they just adapt themselves to the English articles," *i. e.*, to the faith of the Episcopalians. They have Bishops, Presbyters, Deacons and Deaconesses. Their missionary activity is extraordinary, and at the present time they have missions

in 17 provinces. In America they have: Ministers, 65; Congregations, 75; Members, 9,561.

Methodists originated in the Church of England (Episcopal). The founder of Methodism was *John Wesley*, who studied at Oxford, and was ordained priest in 1728.—The living power of the Gospel had been paralyzed in the English Episcopal Church. This led Wesley, even when yet at Oxford, to form a society with several friends, the object of which was to promote a pious life and good works. These united friends were in ridicule called Methodists, because they practiced piety in a methodical way. In 1732 George Whitefield joined Wesley in his labors. They did not at first desire to separate from the Episcopal Church, but rather wished to work in it as a spiritual leaven. Both Wesley and Whitefield labored in England and America with great zeal, often preaching in the open air to thousands of hearers. In 1738 Wesley organized a comprehensive religious union, which, under the direction of a Conference, sent local and traveling preachers into all the world. This in reality marks the beginning of the Methodist denomination. A rupture took place as early as 1741, Whitefield holding fast to the calvinistic doctrine of Predestination, whilst Wesley taught Arminianism. Their manner of worship, by picturing to men all the terrors of the law and all the horrors of hell, together with the "anxious bench," is well known. Many of them also hold the doctrine of perfect sanctification. The congregations are divided into classes, each of which is under the supervision of a Class-leader. They generally have camp-meetings during the summer season, which become the resort of many as a place for recreation, and to spend a holiday amid the lively scenes in the grove. With Methodists the itinerancy generally prevails, ministers as a rule not being permitted to remain over three years in one congregation; there are, however, many exceptions. Like the Baptists, the Methodists are numerously divided, the most prominent being: *Methodist Episcopal; Methodist Episcopal (South);* the *African M. E.;* the *Methodist Protestant*, organized in 1830, because they were opposed to the Episcopacy; *Wesleyan Methodist Connection of America; Free Methodist*, organized at Pekin, New York, in 1860; *New Connection Methodists; Primitive Methodists*, also called Ranters; *Independent Methodists; Bible Christians*, who seceded from the Wesleyans in 1815; *Calvinistic Methodists* etc. Other Methodistic organizations are: The *United Brethren in Christ* (Otterbeinerians), founded by a Reformed preacher, Philip William Otterbein, in 1760, in Lancaster Co., Pa.; The *Albrights* (Evangelical Association), founded by Jacob Albright also in Lancaster Co., Pa. He was not a Lu-

theran minister, as some maintain, but a comparatively ignorant farmer, who had drifted entirely away from the Church in which, when a young man, he was confirmed. He was, in 1803, chosen by his adherents as their preacher. The most recent Methodistic extravagance is the "*Salvation Army*," laboring in the larger cities of England and America. The several Methodist societies rank next to the Baptists in their efforts at proselyting, sending so-called missionaries into the Evangelical States of Germany and Scandinavia, for the sake of enlarging *their* fold with the *Lord's* sheep.

The **Quakers** originated in England about 1647. The originator of the Society was George Fox (1621–1691), a shoemaker, who possessed deep religious feelings, but discarded everything churchly, and held that the Holy Scriptures were not necessary to try men's religion, only the "inner light." The name Quakers was given to them in derision, they calling themselves "Friends." One of the most prominent Quakers was William Penn, who founded Pennsylvania two hundred years ago. The Quakers discard both Baptism and the Lord's Supper; neither do they have a regular ministry, nor even hymns and music. They assemble for worship on "First Day"—as they call Sunday,—and sit in silence, the men generally keeping their hats on to show that the meeting-house should not be regarded as a more sacred place than any ordinary place of shelter. Thus they remain seated until the Spirit moves some man or woman to speak. They regard the taking and administering of oaths and engaging in war as altogether contrary to the spirit of Christ. They generally wear plain clothing, and in addressing anyone use the pronoun "Thou" or "Thee" instead of "You." In the year 1827 Elias Hicks, of Long Island, N. Y., created a schism in the Society, by promulgating opinions denying the divinity and atonement of Christ, and also the divine authority of the Holy Scriptures. About half of the Society adopted these views, and are known as "*Hicksite*" Quakers, whilst the "*Orthodox*" hold fast to the original principles. A division afterwards occurred among the "Orthodox" friends, which resulted in the formation of a new sect called "Wilburites" (after John Wilbur), who are noted for their strictness in maintaining their old traditions.

The **Darbyites** (Plymouth Brethren) sprang into existence about 1830–35 in Plymouth, Dublin and other places in Great Britain. Their originator was a Mr. Darby, for a while a minister in the Church of England. They discard all church organizations, and recognize only individual Christians. These he sought to gather at Plymouth and to prepare them for the "Millennium." In 1840 Darby went to Lausanne, Switzerland,

from which place the sect spread to France, Holland and Germany. They recognize no office of the ministry. Their doctrines are generally calvinistic.

The **Irvingites** were called into existence in 1832 by Rev. Edward Irving, a Scotch Presbyterian minister. They have assumed the title, the *Catholic Apostolic Church.* They allege that the extraordinary miraculous gifts possessed by the Apostles are continued throughout the whole present dispensation. They have *four* ministries, viz.: twelve Apostles, Prophets, Evangelists and Pastors, and profess to possess the gift of tongues and the power to perform miracles. They have a very elaborate Liturgy, many ceremonies and priestly vestments in their service. They have established themselves in the British Isles, Germany, Switzerland, France, Belgium, Scandinavia, Canada, the United States, etc. Their number is not large.

The **Mormons** originated in America. The founder of this modern Mohammedanism was Joseph Smith, a man of very questionable character, who alleged that in 1828 he found the book of "Mormon" in the west side of a hill near Palmyra, Ontario Co., N. Y., being directed by the angel of the Lord. This book, he said, was engraved on plates of gold and contained the revelations of God. Beside it was an instrument called the "Urim and Thummim," in the shape of a pair of stone spectacles, by means of which he was able to translate the wonderful records. There are altogether eleven persons who alleged that they had seen the golden plates, among whom are the father and brothers of Smith, who, it must, however, be remembered, were accused of sheep-stealing and other nefarious practices. There was not one unimpeachable witness who ever claimed to have seen the plates. The whole scheme was a most gigantic fraud. It has been conclusively proved that this book of "Mormon" is—excepting a few ungrammatical interpolations—nothing more nor less than a romance (a novel), written by a minister named Spaulding (died 1816), the manuscript of which was either stolen or in some other way came into the hands of Smith, who had been employed in the neighborhood of Rev. Spaulding's residence, but disappeared at the time when the manuscript was missed. Twelve years after Spaulding's death, Smith issued this novel as the "Book of Mormon." He soon found adherents and the "Church of Jesus Christ of Latter Day Saints" was organized. They first established themselves at Kirtland, Ohio, afterwards at Nauvoo, Ills., but finding these places untenable, because of the hostility which their rites, so antagonistic to true religious principles, called forth, they were compelled to move far beyond the bounds of civilization to Salt Lake Valley in Utah in 1847. They have many offices: Apostles, Prophets, Patriarchs, Evangelists, Bishops,

Elders, etc. Because of Polygamy these misguided people stand in conflict with the laws of the land.—An anti-polygamy party has separated from the original society.

Arminians have derived their name from Jacob Arminius, Professor in Holland in 1603, who denied the calvinistic doctrine of election. They degenerated into the grossest rationalism. The sect itself is but small at the present day, but their false doctrine is widely disseminated.

Socinians, Unitarians deny the doctrine of the Trinity and the vicarious death of Christ. The sacraments of Baptism and the Lord's Supper are recognized, but only as external ceremonies. Laelius Socinus, of Tuscany, was in reality their founder, but the doctrines did not gain much foothold until after his nephew, Socinus Faustus, began to disseminate his views in 1574. They hold that the Bible *is not* the Word of God, but it *contains* it. They reject original sin and will not believe any thing which seems to them contrary to human reason. Unitarian Societies are found on the continent of Europe, in Great Britain and America. Besides this their false doctrines are held by many Congregationalists, Baptists and members of other sects. The "Protestant Union" in Germany, and the "Protestant League," or German Rationalists, who are found principally in Pittsburg, Cincinnati and St. Louis are the legitimate offspring of the old Socinians.

The Unitarians in America number, ministers, 400; congregations, 346.

Adventists are a sect of Millenarians, called *Millerites* after William Miller (born in Mass., 1781), their founder, who began to preach in 1833, fixing the second coming of Christ and the end of the world in 1843. He had many adherents, chiefly from the more ignorant classes. Being often disappointed by Christ failing to come at the time appointed by them, they are dwindling away.

Seventh-day Adventists are a sect similar to the foregoing, organized about 1844. They are known chiefly in Michigan where they have a college and other institutions at Battle Creek.

Universalists are such who do not believe in the eternal punishment of the wicked, but that eventually all will be saved. They were first organized into a distinct religious sect by Rev. John Murray, of Gloucester, Mass., about the year 1780. They spread rapidly for a while, but now seem to be growing beautifully less.

The **Swedenborgians** accept the writings of Emmanuel Swedenborg (born in Stockholm, Sweden, in 1688, died in London, 1772,) as revelations from heaven. Swedenborg professed to have had dreams and visions, and

to have been entranced where he discovered what was going on in Heaven and Hell, to which he claimed to have had free access. He rejected the doctrine of the Trinity, the Redemption work of Christ, Justification by faith, etc. Indeed, he attacked nearly every doctrine of the Church. It was not his intention to originate a sect, and the latter was not organized until 1788, six years after his death, by Robert Hindmarsh, of London. Its members cannot be recognized as Christians, because they deny the fundamental doctrines of Christianity.

The **Hoffmannites** are adherents of the fanatical Christian Hoffmann, of Württemberg, who founded this chiliastical sect in 1851, and conducted his followers to Palestine, where he desired to assemble the people of God. More recently this blind fanatic has shown himself a blasphemer of the doctrine of the Holy Trinity and of the redemption work of Christ. He has a few adherents in America.

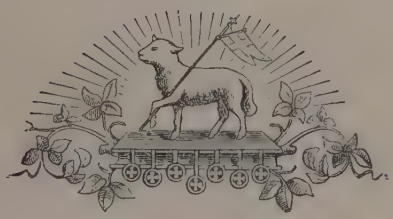
CONCLUSION.

In the foregoing pages we have endeavored briefly to sketch the history of the Christian Church. At no time have the antitheses—complete unbelief, bold rationalism, indecision and lukewarmness in faith and life on the one hand, and faithful adherence to God's Word on the other—been so sharply defined and opposed to each other as is the case at the present day. The prophesy of our Lord is being fulfilled, that as the end approaches many will fall away from the truth. But in spite of apostacy and unbelief the Church still remains. For nearly two thousand years she has existed, and has neither become old nor crumbling. In the course of these centuries empires and kingdoms have arisen and been overthrown, but the Church has remained unharmed. Though suffering at times, when it appeared as though she were forsaken and her vitality gone, she always renewed her youth and went forth with redoubled strength in the work for which God called her into being. All the persecutions, all the waves of destruction which beat upon her, were unable to blot out her existence. Planted like a small grain of mustard seed, she sprang up and has grown into a gigantic tree, spreading its branches

over all the earth, feeding and refreshing all the weary and heavy-laden with its heavenly food: the WORD and the SACRAMENTS. Whatever storms may come in the future, however violently they may rage, one thing is certain: "The gates of hell shall not prevail against her," for the Lord of the Church is her Protector, and will permit neither His *Word* nor His *Work* to come to naught. The weapons with which she is assailed may be changed; the order of battle may vary as far as human tactics and human wisdom are concerned, but above the clashing of arms there is One who directs the battle and who is sure of victory—**He holds the field forever.** And our prayer shall always be:

Lord Jesus Christ with us abide,
For round us falls the eventide;
Nor let Thy Word, our glorious light,
For us be ever quenched in night.

In these last days of dire distress,
Grant us, dear Lord, true steadfastness,
That we Thy Word and Sacrament
In purity keep until our end. Amen.



THE THREE GENERAL CREEDS OF THE HOLY CHRISTIAN CHURCH.

I. THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of Sins; The Resurrection of the body; And the Life everlasting. Amen.

II. THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And

sitteth on the right hand of the Father; And he shall come again to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen.

III. THE ATHANASIAN CREED.

(Symbolum Quicunque.)

1. Whosoever will be saved, before all things it is necessary that he hold the true Christian faith.

2. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

3. And the true Christian Faith is this: that we worship one God in Trinity, and Trinity in Unity;

4. Neither confounding the Persons; nor dividing the substance.

5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory Equal, the Majesty Co-eternal.

7. Such as the Father is, such is the Son: and such is the Holy Ghost.

8. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

9. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

10. The Father eternal, the Son eternal: and the Holy Ghost eternal.

11. And yet they are not three Eternals: but one Eternal.

12. As also there are not three incomprehensibles, nor three uncreated: but one Uncreated, and one Incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

14. And yet they are not three Almighties: but one Almighty.

15. So the Father is God, the Son is God: and the Holy Ghost is God.

16. And yet they are not three Gods: but one God.

17. So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

18. And yet not three Lords: but one Lord.

19. For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord;

20. So are we forbidden by the Christian Religion: to say, There be three Gods, or three Lords.

21. The Father is made of none: neither created nor begotten.

22. The Son is of the Father alone: not made, nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity none is before or after other; none is greater or less than another;

26. But the whole three Persons are co-eternal together, and co-equal:

27. So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

28. He therefore that will be saved must thus think of the Trinity.

29. Furthermore, it is necessary to Everlasting Salvation: that we also believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

31. God, of the Substance of the Father, begotten before the worlds: and Man of the substance of His mother, born into the world;

32. Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting.

33. Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood.

34. Who although He be God and Man: yet He is not two, but one Christ.

35. One, not by conversion of the Godhead into human flesh: but by taking the Manhood into God.

36. One altogether; not by confusion of Substance: but by Unity of Person.

37. For as the reasonable soul and flesh is one man: so God and Man is one Christ;

38. Who suffered for our salvation: descended into hell, rose again the third day from the dead.

39. He ascended into heaven; He sitteth on the right hand of the Father, God Almighty:

40. From whence He shall come to judge the quick and the dead.

41. At whose coming all men shall rise again with their bodies:

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

44. This is the true Christian Faith, which except a man believe faithfully, he cannot be saved.

INDEX.

Adventists, ... 127
Albigenses, ... 52
Albrecht of Mainz, ... 63
Ambrose, St., ... 34
Anabaptists, ... 79, 121
Andrew, The Apostle 6
Ansgar, St., ... 41
Antonius, St., ... 36
Apollos, ... 11
Apostles, The Twelve, ... 5
Arius, ... 32
Arminians, ... 127
Arndt, John 83
Athanasius, ... 32, 37
Augsburg Confession, ... 71
" Peace of, ... 81
Augustine, St., ... 33

Baptists, ... 121
" Origin of, ... 80
Barnabas, St., ... 10
Bartholomew, St., ... 7
Basil the Great, ... 36
Bernhard of Weimar, ... 89
Bible, The English, ... 70
" The German, ... 69
Blandina, ... 22
Bogatzky, C. H. von, ... 102
Bohemia, ... 84
Boniface (Pope), ... 48
Bonifacius, St., ... 39
Book of Concord, ... 83
Breitenfeld, Battle of, ... 85
Brenz, John, ... 81
Bugenhagen, John, ... 80

Calvin, John, ... 76, 77
Campanius, John, ... 107, 112
Canstein, Baron von, ... 100
Carlstadt, ... 79
Catechism, Luther's, ... 69
" for Delaware Indians, 112
Charles V., Emperor, ... 65
Charles the Great, ... 47
Christian Love, ... 28
" Name, ... 12
" Symbols, ... 28
" Teachers, ... 27
Christians, Simplicity of, . . . 11
Chrysostom, ... 35
Church Song, ... 90
Clovis, ... 38
Columbanus, ... 38
Constantine the Great, ... 29
Controversies, ... 32
Corbinian, ... 39
Covenant of Salt, ... 104
Cruciger, C., ... 81
Crusades, ... 48
Crypto-Calvinism, ... 83
Cyrillus, ... 24

Darbyites, ... 125
Decius, Nicholas, ... 93

Eastern Church, Separation of, 47
Eber, Paul, ... 93
Edict of Restitution, ... 85
Egede, Hans, ... 107
Eliot, John 107
Emmeran, ... 39
Episcopalians, ... 120
Errors of Rome, ... 47

Fanatics, ... 79
Flemming, Paul, ... 95
Formula of Concord, ... 83
France, Reformation crushed out 78
Francke, A. H., ... 100, 101
Frank, John, ... 97
Frederick IV., of Denmark, . . 105
Frederick V., Elector, ... 84
Fridolin, ... 39

Gallus, ... 38
General Council, ... 116

Gerhardt, Paul, ... 95, 96
Germany, Gospel in, ... 37
Godfrey of Bouillon, ... 50
Gothic Bible, ... 37
Graumann, Dr. John, ... 92
Gregory VII. (Pope), ... 48
Gustavus Adolphus, . . 85, 86, 88

Harms, Louis, ... 108
Heermann, John, ... 95
Hedinger, Dr. J. R., ... 103
Helena, The Empress, ... 29
Helmbold, Ludwig, ... 94
Herberger, Valerius, ... 94
Hermann, Nicholas, ... 93
Hermits, ... 36
Heyer, C. F., ... 117
Hildebrand (Pope), ... 48
Hoffmanites, ... 128
Huguenots, ... 78
Huss, John 55
Hussites, The, ... 58
Hymn Book, The, ... 70, 90
Hymns, Influence of, ... 91

Ignatius, ... 19
Indulgences, ... 62, 63
In Jesus' wounds, ... 94
Interim, The, ... 81
Irvingites, ... 126

James, The Elder, ... 6
" The Less 6
Jerome, ... 34
Jerome of Prague, ... 58
Jerusalem, Destruction of, . . . 12
Jesuits, ... 79, 84
John Mark, ... 10
John, The Apostle, ... 6
Jonas, Justus, ... 80
Jude, The Apostle, ... 7
Julian the Apostate, ... 31

Kaaba, ... 45
Kilian, ... 39

Laurentius, ... 23
Lech, Battle on the, ... 86
Leo X. (Pope), ... 62
Liberty secured "forever," . . 87
Lützen, Battle of, ... 86
Luke, St., ... 10
Luther, Dr. Martin, ... 59
Luther's Domestic Life, ... 73
" Death, ... 75

Magdeburg, The Sacking of, . . 88
Marburg, The Colloquy at, . . 76
Marsden, Samuel, ... 107
Massacres and Fanaticism, . . 78
Massacre of Thorn, ... 103
Matthew, The Apostle, ... 7
Matthesius, John, ... 93
Matthias, St., ... 7
Mecca, ... 45
Melanchthon, Philip, ... 72, 80
Mennonites, ... 122
Methodists, ... 124
Ministerium of Pa. 114
" of N. Y., ... 115
Missions, ... 104
Mohammed, ... 42
Moravians, ... 122
Mormons, ... 126
Mühlenberg, Dr. H. M., . 113, 117
Münster, Anabaptists in, . . . 79
Münzer, Thomas, ... 79
Myconius, Frederick, ... 80

Nero, ... 17
Nestorius, ... 32
Neumark, George, ... 97
Nicolai, Philip, ... 94

Orders of Monks, ... 37

Pancratius, ... 25
Papacy, The, ... 45
Pappenheim, General, ... 89
Paul, St., The Apostle, ... 7
Peasant War, ... 79
Pelagius, ... 33
Perpetua, ... 22
Persecutions, ... 16, 18
Persecution, The last, ... 25
Peter of Amiens, ... 49
Peter, St., The Apostle, ... 6
Philip, St., The Apostle, . . . 7

Philip, The Deacon, ... 11
Phoebe, ... 11
Pillar Saints, ... 36
Pipin, ... 46
Plütschau, Henry, ... 105
Polycarp, ... 20
Pothinus, ... 21
Presbyterians, ... 120
Protestants—Name, ... 71
" Strictures on civil rights of, ... 84
Protestant League, ... 84

Quakers, ... 125

Rambach, John J., ... 102
Rationalism, ... 110
Reformation, ... 59
Reformed, The, ... 76, 119
Ringwaldt, B., ... 94
Rinkart, Martin, ... 95
Rist, John, ... 95
Rupert, ... 39

Sachs, Hans, ... 92
Salzburgers, Banishment of, . . 103
Sanctus, ... 22
Schmidt, George, ... 107
Schneesing, John, ... 93
Schwabach Articles, ... 72
Schwarz, Ch. F., ... 105, 106
Selnecker, Nicholas, ... 94
Seminaries, Theological, . . . 116
Seventh-day Adventists, . . . 127
Severinus, ... 39
Silas, ... 10
Simon, St., The Apostle, . . . 7
Smalcald League, ... 81
Socinians, ... 127
Spain, ... 79
Spalatin, ... 80
Spener, Philip Jacob, . . . 99, 100
Spengler, Lazarus, ... 81
Speratus, Paul, ... 81
Speyer, Diet at, ... 71
Stegman, Joshua, ... 95
Swedenborgians, ... 127
Sweden, The Reformation in, . 78
Swedes on the Delaware, . . . 112
Symeon Stylites, ... 36
Synod, General, ... 116
Synodical Conference, ... 116

Tetzel, John, ... 63
Theses, Luther's 95, ... 64
Thomas, St., The Apostle, . . . 7
Thurn, Count, ... 84
Tilly, General, ... 85, 88, 89
Timothy, ... 10
Titus, ... 10
Torgau Articles, ... 72
Trajan (Emperor), ... 19

Ulfilas, ... 37
Union, The Prussian, ... 111
Unitarians, ... 127
United Evangelical, ... 119
Universalists, ... 127

Vespasian, ... 17
Von Staupitz, ... 61

Waldenses, ... 51
Waldus, Peter, ... 52
Wallenstein, General, . . 85, 86, 89
Wartburg, ... 67
Westphalia, Peace of, ... 86
Weissenberg, Battle of, ... 85
Willibrord, ... 39
Woltersdorf, E. G., ... 103
Worms, Diet at, ... 65
Wyckliffe, ... 53

Ziegenbalg, B., ... 105
Zwickau Prophets, ... 69, 79
Zwingli, U., ... 76, 77

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